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"What thou seest, write in a book." REV. 1:11.

THE
HISTORICAL RECORD,
A MONTHLY PERIODICAL,

*Devoted Exclusively to Historical, Biographical, Chronological
and Statistical Matters.*

VOLUME SEVEN

EDITED AND PUBLISHED BY ANDREW JENSON

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VOL. VII.

JOSEPH SMITH, THE PROPHET

Compiled in part from the history of Joseph Smith, published in the *Millennial Star*, and from Geo. Q. Cannon's writings about Joseph, the Prophet, as published in the *Juvenile Instructor*.

CHAPTER 1.

Parentage of Joseph Smith.—Early education.—Religious impressions.—First vision.—Visit of the Angel Moroni.—Received the records with the Urim and Thummim and the Breastplate.

Joseph Smith, the great Prophet and Seer of the Nineteenth Century, was the fourth child of Joseph Smith and Lucy Mack, and was born in Sharon, Windsor County, Vermont, Dec. 23, 1805. His parents (See *Joseph Smith, sen.*, page 89) were good and honest people and taught their children to be moral, truthful and industrious. They also instructed them about God and religion, so far as their own knowledge went in this direction, but as their means were very limited, they were not able to give their children more than a common school education. The advantages which Joseph had for acquiring scientific knowledge were thus exceedingly small, being limited to a slight acquaintance with two or three of the common branches of learning. He could read without difficulty and write a very imperfect hand; and he also had a very limited understanding of the elementary rules of arithmetic. These were his only scholastic attainments; while the rest of those

branches so universally taught in the common schools throughout the United States were entirely unknown to him.

When he was about seven years old, he came near losing his leg through a fever sore, but by opening the leg, and extracting several pieces of affected bone, amputation was avoided. In this excruciating operation he exhibited that courage which, united with tender feeling, always marks the character of the great and good. In 1816, Joseph being then about ten years old, his parents removed with their family from Vermont to Palmyra, Ontario (now Wayne) County, New York. A few years later they removed to Manchester, in the same county.

"Some time in the second year after our removal to Manchester," writes Joseph, "there was in the place where we lived an unusual excitement on the subject of religion. It commenced with the Methodists, but soon became general among all the sects in that region of country; indeed the whole district of country seemed affected by it, and great multitudes united themselves to the different religious par-

ties, which created no small stir and division amongst the people, some crying, 'Lo here,' and some, 'Lo there'; some were contending for the Methodist faith, some for the Presbyterian, and some for the Baptist. For notwithstanding the great love which the converts to these different faiths expressed at the time of their conversion, and the great zeal manifested by the respective clergy, who were active in getting up and promoting this extraordinary scene of religious feeling, in order to have everybody converted, as they were pleased to call it, let them join what sect they pleased—yet when the converts began to file off, some to one party, and some to another, it was seen that the seemingly good feelings of both the priests and the converts were more pretended than real, for a scene of great confusion and bad feeling ensued—priest contending against priest, and convert against convert, so that all the good feelings one for another, if they ever had any, were entirely lost in a strife of words, and a contest about opinions.

"I was at this time in my fifteenth year. My father's family was proselyted to the Presbyterian faith, and four of them joined that church, namely, my mother, my brothers Hyrum and Samuel Harrison, and my sister Sophronia.

"During this time of great excitement, my mind was called up to serious reflection and great uneasiness; but though my feelings were deep and often pungent, still I kept myself aloof from all these parties, though I attended their several meetings as often as occasion would permit; but in process of time my mind became somewhat partial to the Methodist sect, and I felt some desire to be

united with them, but so great was the confusion and strife among the different denominations, that it was impossible for a person, young as I was, and so unacquainted with men and things, to come to any certain conclusion who was right, and who was wrong. My mind at different times was greatly excited, the cry and tumult was so great and incessant. The Presbyterians were most decided against the Baptists and Methodists, and used all the powers of both reason or sophistry to prove their errors, or, at least, to make the people think they were in error. On the other hand the Baptists and Methodists, in their turn, were equally zealous in endeavoring to establish their own tenets and disprove all others.

"In the midst of this war of words and tumult of opinions, I often said to myself, What is to be done? Who of all these parties are right? Or, are they all wrong together? If any one of them be right, which is it, and how shall I know it?

"While I was laboring under the extreme difficulties, caused by the contests of these parties of religionists, I was one day reading the Epistle of James, first chapter, and fifth verse, which reads, 'If any of you lack wisdom, let him ask of God, that giveth unto all men liberally and upbraideth not, and it shall be given him.' Never did any passage of Scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would

never know; for the teachers of religion of the different sects understood the same passage so differently as to destroy all confidence in settling the question by an appeal to the Bible. At length I came to the conclusion that I must either remain in darkness and confusion, or else I must do as James directs, that is, ask of God. I at length came to the determination to ask of God, concluding that if he gave wisdom to them that lacked wisdom, and would give liberally and not upbraid, I might venture. So, in accordance with this my determination to ask of God, I retired to the woods to make the attempt. It was on the morning of a beautiful, clear day, early in the spring of eighteen hundred and twenty. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally.

"After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down and began to offer up the desires of my heart to God. I had scarcely done so, when immediately I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But, exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair and abandon myself to destruction—not to an imaginary ruin, but to the power of some actual being

from the unseen world, who had such marvelous power as I had never before felt in any being—just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said (pointing to the other), THIS IS MY BELOVED SON, HEAR HIM.

"My object in going to inquire of the Lord was to know which of all the sects was right, that I might know which to join. No sooner, therefore, did I get possession of myself, so as to be able to speak, than I asked the personages who stood above me in the light, which of all the sects was right (for at this time it had never entered into my heart that all were wrong), and which I should join. I was answered that I must join none of them, for they were all wrong, and the personages who addressed me said that all their creeds were an abomination in his sight; that those professors were all corrupt; that: 'They draw near to me with their lips, but their hearts are far from me; they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof.'"

The Holy Being again forbade Joseph to join any of these churches, and he promised that the true and everlasting gospel should be revealed to him at some future time. Joseph continues:

"Many other things did he (the

Christ) say unto me which I cannot write at this time. When I came to myself again, I found myself lying on my back, looking up into heaven.

"Some few days after I had this vision, I happened to be in company with one of the Methodist preachers, who was very active in the before mentioned religious excitement, and conversing with him on the subject of religion, I took occasion to give him an account of the vision which I had had. I was greatly surprised at his behavior; he treated my communication not only lightly, but with great contempt, saying it was all of the devil, that there were no such things as visions or revelations in these days; that all such things had ceased with the Apostles, and that there never would be any more of them.

"I soon found, however, that my telling the story had excited a great deal of prejudice against me among professors of religion, and was the cause of great persecution, which continued to increase; and though I was an obscure boy, only between fourteen and fifteen years of age, and my circumstances in life such as to make a boy of no consequence in the world, yet men of high standing would take notice sufficient to excite the public mind against me, and create a bitter persecution, and this was common among all the sects; all united to persecute me.

"It has often caused me serious reflections, both then and since, how very strange it was that an obscure boy, of a little over fourteen years of age, and one, too, who was doomed to the necessity of obtaining a scanty maintenance by his daily labor, should be thought a character of sufficient importance to attract the attention of the great ones

of the most popular sects of the day, so as to create in them a spirit of the most bitter persecution and reviling. But strange or not, so it was, and was often cause of great sorrow to myself. However, it was, nevertheless, a fact, that I had had a vision. I have thought since, that I felt much like Paul when he made his defense before King Agrippa, and related the account of the vision he had when he saw a light and heard a voice, but still there were but few who believed him; some said he was dishonest, others said he was mad, and he was ridiculed and reviled; but all this did not destroy the reality of his vision. He had seen a vision, he knew he had, and all the persecution under heaven could not make it otherwise; and though they should persecute him unto death, yet he knew, and would know unto his latest breath, that he had both seen a light, and heard a voice speaking to him, and all the world could not make him think or believe otherwise.

"So it was with me; I had actually seen a light, and in the midst of that light I saw two personages, and they did in reality speak unto me; and though I was hated and persecuted for saying that I had seen a vision, yet it was true; and while they were persecuting me, reviling me and speaking all manner of evil against me, falsely, for so saying, I was led to say in my heart, Why persecute me for telling the truth? I have actually seen a vision, and who am I that can withstand God? Or why does the world think to make me deny what I have actually seen? For I had seen a vision. I knew it, and I knew that God knew it, and I could not deny it, neither dare I do it, at least I knew that by so doing I

would offend God and come under condemnation.

"I had now got my mind satisfied so far as the sectarian world was concerned, that it was not my duty to join with any of them, but continue as I was until further directed; I had found the testimony of James to be true, that a man who lacked wisdom might ask of God, and obtain and not be upbraided. I continued to pursue my common avocations in life until the twenty-first of September, one thousand eight hundred and twenty-three, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision.

"During the space of time which intervened between the time I had the vision and the year eighteen hundred and twenty-three (having been forbidden to join any of the religious sects of the day, and being of very tender years, and persecuted by those who ought to have been my friends, and to have treated me kindly, and if they supposed me to be deluded to have endeavored, in a proper and affectionate manner, to have reclaimed me), I was left to all kinds of temptations, and mingling with all kinds of society, I frequently fell into many foolish errors, and displayed the weakness of youth, and the corruption of human nature, which I am sorry to say led me into divers temptations, to the gratification of many appetites offensive in the sight of God. In consequence of these things I often felt condemned for my weakness and imperfections.

"On the evening of the above mentioned twenty-first of September, after I had retired to my bed for the night,

I betook myself to prayer and supplication to Almighty God, for forgiveness of all my sins and follies, and also for a manifestation to me, that I might know of my state and standing before him; for I had full confidence in obtaining a divine manifestation, as I had previously had one.

"While I was thus in the act of calling upon God, I discovered a light appearing in the room, which continued to increase until the room was lighter than at noonday, when immediately a personage appeared at my bedside, standing in the air, for his feet did not touch the floor. He had on a loose robe of most exquisite whiteness. It was a whiteness beyond anything earthly I had ever seen; nor do I believe that any earthly thing could be made to appear so exceedingly white and brilliant; his hands were naked, and his arms also, a little above the wrist; so, also, were his feet naked, as were his legs, a little above the ankles. His head and neck were also bare. I could discover that he had no other clothing on but this robe, as it was open so that I could see into his bosom.

"Not only was his robe exceedingly white, but his whole person was glorious beyond description, and his countenance truly like lightning. The room was exceedingly light, but not so very bright as immediately around his person. When I first looked upon him I was afraid, but the fear soon left me. He called me by name and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni; that God had a work for me to do, and that my name should be had for good and evil among all nations, kindreds, and tongues; or that it should be both good

and evil spoken of among all people. He said there was a book deposited, written upon gold plates, giving an account of the former inhabitants of this continent, and the source from whence they sprang. He also said that the fulness of the everlasting gospel was contained in it, as delivered by the Savior to the ancient inhabitants. Also, that there were two stones in silver bows (and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim) deposited with the plates, and the possession and use of these stones was what constituted Seers in ancient or former times, and that God had prepared them for the purpose of translating the book.

"After telling me these things, he commenced quoting the prophecies of the Old Testament. He first quoted part of the third chapter of Malachi, and he quoted also the fourth or last chapter of the same prophecy, though with a little variation from the way it reads in our Bibles. Instead of quoting the first verse as it reads in our books, he quoted it thus: 'For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly shall burn as stubble, for they that come shall burn them, saith the Lord of Hosts, that it shall leave them neither root nor branch.' And again, he quoted the fifth verse thus: 'Behold, I will reveal unto you the Priesthood, by the hand of Elijah the Prophet, before the coming of the great and dreadful day of the Lord.' He also quoted the next verse differently: 'And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers; if it were not so, the

whole earth would be utterly wasted at his coming.'

"In addition to these, he quoted the eleventh chapter of Isaiah, saying that it was about to be fulfilled. He quoted, also, the third chapter of Acts, twenty-second and twenty-third verses, precisely as they stand in our New Testament. He said that that Prophet was Christ, but the day had not yet come when they who would not hear his voice should be cut off from among the people, but soon would come.

"He also quoted the second chapter of Joel, from the twenty-eighth to the last verse. He also said that this was not yet fulfilled, but was soon to be. And he further stated that the fulness of the Gentiles was soon to come in. He quoted many other passages of Scripture, and offered many explanations which cannot be mentioned here. Again, he told me that when I got those plates of which he had spoken (for the time that they should be obtained was not yet fulfilled), I should not show them to any person, neither the breastplate with the Urim and Thummim, only to those to whom I should be commanded to show them; if I did, I should be destroyed. While he was conversing with me about the plates, the vision was opened to my mind that I could see the place where the plates were deposited, and that so clearly and distinctly, that I knew the place again when I visited it.

"After this communication, I saw the light in the room begin to gather immediately around the person of him who had been speaking to me, and it continued to do so, until the room was again left dark, except just around him, when instantly I saw,

as it were, a conduit open right up into heaven, and he ascended until he entirely disappeared, and the room was left as it had been before this heavenly light had made its appearance.

"I lay musing on the singularity of the scene, and marvelling greatly at what had been told me by this extraordinary messenger, when, in the midst of my meditation, I suddenly discovered that my room was again beginning to get lighted, and in an instant, as it were, the same heavenly messenger was again by my bedside. He commenced, and again related the very same things which he had done at his first visit, without the least variation, which having done, he informed me of great judgments which were coming upon the earth, with great desolations by famine, sword, and pestilence, and that these grievous judgments would soon come on the earth in this generation. Having related these things, he again ascended as he had done before."

"By this time, so deep were the impressions made on my mind, that sleep had fled from my eyes, and I lay overwhelmed in astonishment at what I had both seen and heard; but what was my surprise when again I beheld the same messenger at my bedside, and heard him rehearse or repeat over again to me the same things as before, and added a caution to me, telling me that Satan would try to tempt me (in consequence of the indigent circumstances of my father's family) to get the plates for the purpose of getting rich. This he forbade me, saying that I must have no other object in view in getting the plates but to glorify God, and must not be influenced by any other motive but that of building

his kingdom, otherwise I could not get them. After this third visit, he again ascended into heaven as before, and I was again left to ponder on the strangeness of what I had just experienced, when almost immediately after the heavenly messenger had ascended from me the third time, the cock crew, and I found that day was approaching, so that our interviews must have occupied the whole of that night. I shortly after arose from my bed, and, as usual, went to the necessary labors of the day, but, in attempting to labor as at other times, I found my strength so exhausted as rendered me entirely unable. My father, who was laboring along with me, discovered something to be wrong with me, and told me to go home. I started with the intention of going to the house, but, in attempting to cross the fence out of the field where we were, my strength entirely failed me, and I fell helpless on the ground, and for a time was quite unconscious of anything. The first thing that I can recollect, was a voice speaking unto me calling me by name; I looked up and beheld the same messenger standing over my head, surrounded by light, as before. He then again related unto me all that he had related to me the previous night, and commanded me to go to my father and tell him of the vision and commandments which I had received.

"I obeyed, I returned back to my father in the field and rehearsed the whole matter to him. He replied to me that it was of God, and to go and do as commanded by the messenger. I left the field and went to the place where the messenger had told me the plates were deposited, and owing to the distinctness of the vision which I

had had concerning it, I knew the place the instant I arrived there."

Convenient to the village of Manchester, and about four miles from Palmyra, Wayne County, in the western part of the State of New York, stands a hill of considerable size, and the most elevated of any in the neighborhood. This hill was called Cumorah by the Nephites and Ramah by the Jaredites. Since the records were taken from the hill, the people in the neighborhood have named it "Mormon Hill." On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates, deposited in a box, which was made of square flat stones, all carefully cemented together to prevent the moisture from entering. This box was sufficiently large to admit a breastplate, such as was used by the ancients to defend the chest or other parts of the body from the arrows and weapons of enemies. In the bottom of the box were laid two stones crossways, upon which lay the "plates and the other things with them. While the top stone, covering the box, was flat underneath, it was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, when Joseph first visited the place, but the edges all around were covered with earth. By this it is plainly seen that however deep the box might have been placed at first, the time had been sufficient to wear the earth, so that it was easily discovered when once directed, and yet not enough to make a perceivable difference to the passer by." Joseph removed the earth, and by the use of a lever, which he inserted under the edge of the stone, he raised it with

but little exertion, "and," writes the Prophet, "I looked in and there, indeed, did I behold the plates, the Urim and Thummim and the breastplate, as stated by the messenger."

While viewing and contemplating this sacred treasure with wonder and astonishment, the angel of the Lord, who had previously visited him, again stood in his presence, and his soul was again enlightened as it had been the evening before. He was filled with the Holy Ghost; the heavens were opened, and the glory of the Lord shone round about and rested upon him. While he thus stood gazing and admiring, the angel said, "Look!" And as he thus spake Joseph beheld the prince of darkness, surrounded by his innumerable train of associates. All this passed before him, and the heavenly messenger said: "All this is shown, the good and the evil, the holy and impure, the glory of God and the power of darkness, that you may know hereafter the two powers and never be influenced or overcome by the wicked one. Behold, whatsoever entices and leads to good and to do good, is of God, and whatsoever does not is of that wicked one; it is he that filleth the hearts of men with evil, to walk in darkness and blaspheme God; and you may learn from henceforth, that his ways are to destruction, but the way of holiness is peace and rest. You cannot at this time obtain this record; for the commandment of God is strict, and if ever these sacred things are obtained, it must be by prayer and faithfulness in obeying the Lord. They are not deposited here for the sake of accumulating gain and wealth for the glory of this world: they were sealed by the prayer of faith, and because of the knowledge

which they contain; they are of no worth among the children of men, only for their knowledge. On them is contained the fulness of the gospel of Jesus Christ, as it was given to his people on this land, and when it shall be brought forth by the power of God it shall be carried to the Gentiles, of whom many will receive it, and after will the seed of Israel be brought into the fold of their Redeemer by obeying it also. Those who kept the commandments of the Lord on this land, desired this at his hand, and through the prayer of faith obtained the promise, that if their descendants should transgress and fall away, a record should be kept, and in the last days come to their children. These things are sacred, and must be kept so, for the promise of the Lord concerning them must be fulfilled. No man can obtain them if his heart is impure, because they contain that which is sacred. * * * By them will the Lord work a great and marvelous work; the wisdom of the wise shall become as nought, and the understanding of the prudent shall be hid, and because the power of God shall be displayed, those who profess to know the truth but walk in deceit, shall tremble with anger; but with signs and with wonders, with gifts and with healings, with the manifestations of the power of God, and with the Holy Ghost, shall the hearts of the faithful be comforted. You have now beheld the power of God manifested and the power of Satan: you see that there is nothing desirable in the works of darkness; that they can not bring happiness; that those who are overcome therewith are miserable, while on the other hand the righteous are blessed with a place in the kingdom

of God, where joy unspeakable surrounds them. There they rest beyond the power of the enemy of truth, where no evil can disturb them. The glory of God crowns them, and they continually feast upon his goodness and enjoy his smiles.

“Behold, notwithstanding you have seen this great display of power, by which you may ever be able to detect the evil one, yet I give unto you another sign, and when it comes to pass, then know that the Lord is God, and that he will fulfill his purposes, and that the knowledge which this record contains will go to every nation, and kindred, and tongue, and people under the whole heaven. This is the sign: when these things begin to be known, that is, when it is known that the Lord has shown you these things, the workers of iniquity will seek your overthrow; they will circulate falsehoods to destroy your reputation, and also will seek to take your life; but remember this, if you are faithful, and shall hereafter continue to keep the commandments of the Lord, you shall be preserved to bring these things forth; for in due time he will give you a commandment to come and take them. When they are interpreted, the Lord will give the holy Priesthood to some, and they shall begin to proclaim this gospel and baptize by water, and after that they shall have power to give the Holy Ghost by the laying on of hands. Then will persecution rage more and more; for the iniquities of men shall be revealed, and those who are not built upon the rock will seek to overthrow the Church; but it will increase the more it is opposed, and spread further and further, increasing in knowledge till they shall be sanctified and receive an inheritance

where the glory of God will rest upon them; and when this takes place, and all things are prepared, the ten tribes of Israel will be revealed in the north country, whither they have been for a long season; and when this is fulfilled will be brought to pass that saying of the Prophet: 'And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.' But notwithstanding the workers of iniquity shall seek your destruction, the arm of the Lord will be extended, and you will be borne off conqueror, if you keep all his commandments.

"Your name shall be known among the nations, for the work which the Lord will perform by your hands shall cause the righteous to rejoice and the wicked to rage; with the one it shall be had in honor, and with the other in reproach; yet, with these it shall be a terror because of the great and marvelous work which shall follow the coming forth of this fulness of the gospel. Now, go thy way, remember what God has done for thee, and be diligent in keeping his commandments, and he will deliver thee from temptations and all the arts and devices of the wicked one. Forget not to pray, that thy mind may become strong, that when he shall manifest unto thee, thou mayest have power to escape the evil, and obtain these precious things."

Many more instructions were given Joseph by the mouth of the angel, but the most important items are contained in the foregoing. Joseph made an attempt to take the plates out of the box in which they were deposited. but the angel forbade him, and informed him again that the time for bringing them forth had not yet arrived, but that four years must pass

away before he could obtain them. He was further commanded to come to the same place precisely in one year from that time, and he (the messenger) would then meet him there. And this he should continue to do every year until the time came for him to obtain the plates.

Joseph writes: "Accordingly, as I had been commanded, I went at the end of each year, and at each time I found the same messenger there, and received instruction and intelligence from him at each of our interviews, respecting what the Lord was going to do, and how and in what manner his kingdom was to be conducted in the last days.

"As my father's worldly circumstances were very limited, we were under the necessity of laboring with our hands, hiring out by day's work and otherwise as we could get opportunity; sometimes we were at home and sometimes abroad, and by continued labor were enabled to get a comfortable maintenance.

"In the year 1824, my father's family met with a great affliction, by the death of my eldest brother, Alvin.

"In the month of October, 1825, I hired with an old gentleman, by the name of Josiah Stoal, who lived in Chenango County, State of New York. He had heard something of a silver mine having been opened by the Spaniards, in Harmony, Susquehanna County, State of Pennsylvania, and had, previous to my hiring to him, been digging, in order, if possible, to discover the mine. After I went to live with him he took me with the rest of his hands, to dig for the silver mine, at which I continued to work for nearly a month without success in our undertaking, and finally I prevailed

with the old gentleman to cease digging after it. Hence arose the very prevalent story of my having been a money digger.

"During the time that I was thus employed, I was put to board with a Mr. Isaac Hale, of that place; it was there that I first saw my wife (his daughter) Emma Hale. On the 18th of Jan., 1827, we were married while I was yet employed in the service of Mr. Staal.

"Owing to my continuing to assert that I had seen a vision, persecution still followed me, and my wife's father's family were very much opposed to our being married. I was therefore under the necessity of taking her elsewhere, so we went and were married at the house of Squire Tarbill, in South Bainbridge, Chenango County, New York. Immediately after my marriage, I left Mr. Staal's and went to my father's and farmed with him that season.

"At length the time arrived for obtaining the plates, the Urim and Thummim, and the breastplate. On the 22nd day of September, 1827, having gone, as usual, at the end of another year, to the place where they were deposited, the same heavenly messenger delivered them up to me with this charge, that I should be responsible for them; that if I should let them go carelessly, or through any neglect of mine, I should be cut off; but that if I would use all my endeavors to preserve them, until he (the messenger) should call for them, they should be protected."

These records were engraved on plates, which had the appearance of gold. Each plate was nearly seven by eight inches in width and length, being not quite as thick as common tin. They were filled on both sides with engrav-

ings in Egyptian characters, and bound together in a volume as the leaves of a book, and fastened at one edge with three rings running through the whole.

This volume was something near six inches in thickness, a part of which was sealed. The characters or letters upon the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, as well as much skill in the art of engraving.

With the records was found "a curious instrument, called by the ancients the Urim and Thummim, which consisted of two transparent stones, clear as crystal, set in the two rims of a bow. This instrument was used in ancient times by the seers, and through it they received revelations of things distant, or of things past and future." (See Ex. 28:30. Lev. 8:8. Num. 27:21. Deut. 33:8. 1 Sam. 28:6. Ezra 2:63. Neh. 7:65.)

These holy treasures were buried in the hill Cumorah by Moroni, a Prophet of God, about 420 years after the birth of Christ. He hid them there agreeable to the commandments of God, that they might be preserved from falling into the hands of the wicked; but the Lord had promised that they should come forth in the latter days to enlighten the children of men, and especially the Lamanites. This promise now began to be fulfilled, over fourteen hundred years after it was given to Moroni. The records were written by Mormon, another Prophet of God, and completed by his son Moroni—the same who buried them in the earth centuries before and who delivered them to Joseph Smith. To him, the great Prophet of the Nineteenth Century, it was given, by the gift and power of God,

to translate that part of the records which was not sealed into the English language, and which subsequently was published under the name of the Book of Mormon.

In the next chapter we will further describe the circumstances connected with the translation, and only state here that Joseph, after having completed the work which the Lord had entrusted him with, delivered the records back to Moroni, who still has them in charge. The Lord has promised that the sealed part of the records shall, in his own due time, be given to his people in this dispensation, together with other sacred records and instruments of antiquity, the hiding place of which is not yet known.

CHAPTER 2.

Joseph is persecuted on account of the Records. — Removes to Pennsylvania. — Commences translating. — Martin Harris sent to New York with some of the hieroglyphics. — Joseph continues the translation. — Loses the manuscript. — Is visited by Oliver Cowdery. — Both are ordained to the Aaronic Priesthood. — The translation is continued and finished, and the Book of Mormon published.

In the meantime Joseph soon found out the reason why he had received such strict charges to keep the records safe, and why the messenger had said that when he (Joseph) had done what was required of him, he (the messenger) would call for them; for no sooner was it known that Joseph had the records in his possession, than the most strenuous efforts were made to get them away from him; every stratagem that could be invented was resorted to for that purpose. On the very day that he first received the sacred treasure and was going home through the wilderness and fields, he was waylaid by two ruffians, who had

secreted themselves for the purpose of robbing him of the records. One of them struck him with a club before he perceived them; but, being a strong man and large in stature, with great exertion he cleared himself from them and ran towards home, being closely pursued until he came near his father's house, when his pursuers, for fear of being detected, turned and fled the other way. The house, in which he lived, was frequently beset by mobs and evil designing persons. Several times he was shot at and very narrowly escaped with his life. Consequently, being continually in danger of being murdered by a gang of abandoned wretches, he at length concluded to leave the place and go to Pennsylvania. He packed up his goods, putting the plates into a barrel of beans, and proceeded on his journey. He had, however, not gone far, before he was overtaken by an officer with a search-warrant, who flattered himself with the idea that he should surely obtain the plates; but after searching very diligently he was sadly disappointed in not finding them. Joseph then drove on, but before he got to his journey's end, he was again overtaken by an officer on the same business, and after ransacking the wagon very carefully, he went his way as much chagrined as the first, at not being able to discover the object of his research. Without any further molestation Joseph pursued his journey, until he arrived in the village of Harmony, near the Susquehanna River, in northern Pennsylvania, where his father-in-law resided.

Soon after his arrival in Pennsylvania in the month of December, 1827, he commenced copying the characters of the plates, and by means of the

Urim and Thummim he also translated some of them. Being a poor writer, he was under the necessity of employing a scribe to write the translation as it came from his mouth.

In February, 1828, Martin Harris, a respectable farmer who resided in Palmyra Township, Wayne County, New York, visited Joseph in Pennsylvania. This man, who afterwards became one of the Three Witnesses to the Book of Mormon, had previously befriended Joseph in various ways, and had in one instance made him a present of \$50, which enabled him to remove to Pennsylvania. Martin Harris got the characters which Joseph had drawn from the plates and started with them to New York City. When he returned he reported as follows to Joseph:

"I went to the city of New York, and presented the characters which had been translated, with the translation thereof, to Professor Anthon, a gentleman celebrated for his literary attainments. Professor Anthon stated, that the translation was correct, more so than any he had before seen translated from the Egyptian. I then showed him those which were not yet translated, and he said that they were Egyptian, Chaldaic, Assyriac, and Arabic, and he said that they were true characters. He gave me a certificate, certifying to the people of Palmyra that they were true characters, and that the translation of such of them as had been translated was also correct. I took the certificate and put it into my pocket, and was just leaving the house, when Mr. Anthon called me back, and asked me how the young man found out that there were gold plates in the place where he found them. I answered that an angel of God had revealed it unto him.

"He then said to me, 'Let me see that certificate.' I accordingly took it out of my pocket and gave it to him, when he took it and tore it to pieces, saying, that there was no such thing now as ministering of angels, and that if I would bring the plates to him, he would translate them. I informed him that part of the plates were sealed, and that I was forbidden to bring them. He replied, 'I cannot read a sealed book.' I left him and went to Dr. Mitchell, who

sanctioned what Professor Anthon had said, respecting both the characters and the translation."

Martin Harris, having returned from New York City, took leave of the Prophet and went to his own home in Palmyra, arranged his affairs and returned again to Pennsylvania for the purpose of assisting the Prophet with the translation. He arrived there about the 12th of April, and commenced writing for Joseph as the latter translated from the plates; thus they employed their time until June 14th, by which time 116 pages of manuscript had been written on foolscap paper. After much importuning on the part of Martin Harris, Joseph finally consented to let him take these 116 pages of manuscript with him home, with permission to show them to certain individuals; but by this means the translation was lost and has not since been recovered. (See page 213.)

"In the meantime," writes Joseph, "while Martin Harris was gone with the writings, I went to visit my father's family, at Manchester. I continued there for a short season, and then returned to my place in Pennsylvania. Immediately after my return home, I was walking out a little distance, when, behold, the former heavenly messenger appeared and handed to me the Urim and Thummim again—for it had been taken from me in consequence of my having wearied the Lord in asking for the privilege of letting Martin Harris take the writings which he lost by transgression."

It was sometime in the month of July, 1828, that the angel again delivered the Urim and Thummim back to Joseph, who forthwith, through that holy instrument, inquired of the Lord and received the first revelation re-

corded in the Book of Doctrine and Covenants. It was given in Harmony, Susquehanna County, Pennsylvania. (See Doc. & Cov., Sec. 3.)

After receiving this revelation both the plates and the Urim and Thummim were again taken away from Joseph, but only for a few days, at the end of which the messenger once more made Joseph their custodian. Soon afterwards, the Lord revealed unto him His mind and will concerning the lost manuscript. (Doc. & Cov., Sec. 10.) Joseph was forbidden to produce anew what he had formerly translated, because of the designs and evil intentions of the wicked who had got the manuscript in their possession, and now, through the temptation of the devil, had undertaken to alter the translation; and if Joseph should bring forth the same words in a new translation, these wicked schemers would produce the first manuscript in its altered state and thus attempt to defame Joseph as an impostor, as they would say that he could not translate the same thing twice alike, and consequently did not possess that divine gift to translate which he professed to have. The Lord, therefore, said it was wisdom not to translate the same account a second time, in order that the wicked might be confounded and their plans and evil designs be overthrown. Instead, Joseph was commanded to translate from the small plates of Nephi. These contained nearly the same account as the first translation, and besides, gave a fuller account of the gospel, which the Lord especially desired to make plain to the children of men. The account on the lost manuscript was a translation from the plates of Lehi mentioned in

the Book of Mormon. (1 Nephi, 1: 16, 17.)

Joseph did not immediately continue his work of translation, but labored with his hands on a small farm which he had purchased of his father-in-law, in order to provide for his family. In February, 1829, he was visited by his father from Manchester, and about the same time he received two revelations which constitute the 4th and 5th sections of the Doctrine and Covenants. In the latter Martin Harris was considerably chastened and the Three Witnesses to the Book of Mormon were mentioned for the first time.

On the 5th of April, 1829, Oliver Cowdery came to pay Joseph a visit in Pennsylvania. He had been teaching school in the neighborhood where Joseph's father resided, and had boarded for a season in his house, he (Joseph Smith, sen.) being one of those who sent children to his school. While there the Smith family related to Mr. Cowdery how Joseph had obtained the plates, and he accordingly decided to visit Joseph in order to learn more about them from his own mouth. April 7th, two days after Mr. Cowdery's arrival, Joseph began to translate the Book of Mormon with Oliver Cowdery as scribe. From that time Joseph received numerous revelations concerning the work of the Lord which was commenced, and the fulness of the gospel which the Lord was about to send forth to the nations of the earth. By this means the young Prophet received much light and intelligence which prepared him for the position he afterwards occupied. And as the full meaning of some of these revelations will better be understood when the circumstances under which

they were given are known, we will, wherever it may be deemed necessary, explain the incidents which often called them forth, and in some instances where the revelation is immediately connected with the Prophet's life, or the history of the Church, briefly allude to the contents.

Some time after Oliver Cowdery had commenced to write for Joseph, the revelation known as Section 6 of the Doctrine and Covenants was given, and when Joseph and Oliver subsequently, during a conversation, expressed a difference of opinion in regard to what is written about John, the Apostle and Disciple of Jesus, in the New Testament (John 21:22), Joseph inquired of the Lord through the Urim and Thummim and received a revelation, in which they were told that John, according to his own desire, was permitted to live in the flesh until Christ again should come to the earth (Doc. & Cov., Sec. 7).

While continuing the work of translation during the month of April, 1829, Oliver Cowdery became very anxious to have the power to translate bestowed upon him, and in relation to his desire two revelations were given, in the last of which the Lord commanded him to continue his work as Joseph's scribe. (Doc. & Cov., Sec. 8 and 9.)

Joseph writes: "We still continued the work of translation, when, in the ensuing month (May, 1829), we on a certain day went into the woods to pray and inquire of the Lord respecting baptism for the remission of sins, that we found mentioned in the translation of the plates. While we were thus employed, praying and calling upon the Lord, a messenger from heaven descended in a cloud of light,

and having laid his hands upon us, he ordained us, saying:

"Upon you, my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness."

"He said this Aaronic Priesthood had not the power of laying on of hands for the gift of the Holy Ghost, but that this should be conferred on us hereafter, and he commanded us to go and be baptized, and gave us directions that I should baptize Oliver Cowdery, and afterwards that he should baptize me.

"Accordingly, we went and were baptized, I baptized him first, and afterwards he baptized me, after which I laid my hands upon his head and ordained him to the Aaronic Priesthood; afterwards he laid his hands on me and ordained me to the same Priesthood—for so were we commanded.

"The messenger who visited us on this occasion, and conferred this Priesthood upon us, said that his name was John, the same that is called John the Baptist in the New Testament, and that he acted under the direction of Peter, James and John, who held the keys of the Priesthood of Melchizedek, which Priesthood he said would in due time be conferred on us, and that I should be called the first Elder of the Church, and he (Oliver Cowdery) the second. It was on the 15th day of May, 1829, that we were ordained under the hand of this messenger, and baptized. (372)

"Immediately on our coming up out of the water, after we had been baptized, we experienced great and glorious blessings from our heavenly

Father. No sooner had I baptized Oliver Cowdery, than the Holy Ghost fell upon him, and he stood up and prophesied many things which should shortly come to pass. And again, as soon as I had been baptized by him, I also had the spirit of prophecy, when, standing up, I prophesied concerning the rise of this Church, and many other things connected with the Church and this generation of the children of men. We were filled with the Holy Ghost, and rejoiced in the God of our salvation.

“Our minds being now enlightened, we began to have the Scriptures laid open to our understandings, and the true meaning of their more mysterious passages revealed unto us in a manner which we never could attain to previously, nor ever before had thought of. In the meantime we were forced to keep secret the circumstances of having received the Priesthood and our having been baptized, owing to a spirit of persecution which had already manifested itself in the neighborhood. We had been threatened with being mobbed, from time to time, and this, too, by professors of religion. And their intentions of mobbing us were only counteracted by the influence of my wife’s father’s family (under Divine Providence), who had become friendly to me, and who were opposed to mobs, and willing that I should be allowed to continue the work of translation without interruption; and therefore offered and promised us protection from all unlawful proceedings as far as in them lay.

“After a few days, however, feeling it to be our duty, we commenced to reason out of the Scriptures with our acquaintances and friends, as we happened to meet with them. About

this time my brother Samuel H. Smith came to visit us. We informed him what the Lord was about to do for the children of men, and to reason with him out of the Bible. We also showed him that part of the work which we had translated, and labored to persuade him concerning the gospel of Jesus Christ, which was now about to be revealed in its fulness. He was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired to the woods, in order that by secret and fervent prayer he might obtain, of a merciful God, wisdom to enable him to judge for himself. The result was, that he obtained revelation for himself sufficient to convince him of the truth of our assertions to him; and on the fifteenth day of that same month, in which we were baptized and ordained, Oliver Cowdery baptized him; and he returned to his father’s house greatly glorifying and praising God, being filled with the Holy Spirit. Not many days afterwards, my brother Hyrum Smith came to us to inquire concerning these things, when, at his earnest request, I inquired of the Lord through the Urim and Thummim, and received for him the following revelation. * * * (Doc. & Cov., Sec. 11.)

“About the same time came an old gentleman to visit us, of whose name I wish to make honorable mention—Mr. Joseph Knight, sen., of Colesville, Broome County, New York, who, having heard of the manner in which we were occupying our time, very kindly and considerably brought us a quantity of provisions, in order that we might not be interrupted in the work of translation by the want of such necessities of life; and I would just

mention here, as in duty bound, that he several times brought us supplies, a distance of at least thirty miles, which enabled us to continue the work which otherwise we must have relinquished for a season. Being very anxious to know his duty as to this work, I inquired of the Lord for him, and obtained the following revelation." (Doc. & Cov., Sec. 12.)

In June, 1829, David Whitmer came to Harmony and desired Joseph and Oliver to go with him to his father's place in Fayette, Seneca County, New York, promising that the family would assist Joseph in his labors. Joseph complied with the invitation and remained with the Whitmers in Fayette until the translation of the Book of Mormon was completed. (See page 206.)

"In the meantime," writes Joseph, "David, John and Peter Whitmer, jun., became our zealous friends and assistants in the work, and being anxious to know their respective duties, and having desired with much earnestness that I should inquire of the Lord concerning them, I did so, through the means of the Urim and Thummim, and obtained for them in succession the following revelations. (Doc. & Cov., Sec. 14, 15 and 16.)

"We found the people of Seneca County in general friendly, and disposed to inquire into the truth of these strange matters which now began to be noised abroad; many opened their houses to us, in order that we might have an opportunity of meeting with our friends for the purpose of instruction and explanation. We met with many from time to time who were willing to hear us, and who desired to find out the truth as it is in Christ Jesus, and apparently willing to

obey the gospel when once fairly convinced and satisfied in their own minds; and in this same month of June, my brother Hyrum Smith, David Whitmer and Peter Whitmer, jun., were baptized in Seneca Lake, the two former by myself, the latter by Oliver Cowdery. From this time forth many became believers, and some were baptized, whilst we continued to instruct and persuade as many as applied for information.

"In the course of the work of translation, we ascertained that three special witnesses were to be provided by the Lord, to whom he would grant that they should see the plates from which this work (the Book of Mormon) should be translated, and that these witnesses should bear record of the same, as will be found recorded in the Book of Mormon, Ether 5:2-4.

"Almost immediately after we had made this discovery, it occurred to Oliver Cowdery, David Whitmer and the afore-mentioned Martin Harris, who had come to inquire after our progress in the work, that they would have me inquire of the Lord to know if they might not obtain of him to be these three special witnesses, and finally they became so very solicitous, and urged me so much to inquire, that at length I complied, and through the Urim and Thummim I obtained of the Lord for them the following revelation." (Doc. & Cov., Sec. 17.)

Not many days after this revelation was given, Joseph Smith, Oliver Cowdery, David Whitmer and Martin Harris retired into the woods, where an angel of God showed the plates to the Three Witnesses. (See pages 195 and 196.) They also had the privilege of seeing the breastplate, which was in the box with the plates, and the sword

of Laban, mentioned in the Book of Mormon (1 Nephi 8: 9.), and the Urim and Thummim. Eight other witnesses, namely, Christian Whitmer, Jacob Whitmer, Peter Whitmer jun., John Whitmer, Hiram Page, Joseph Smith sen., Hyrum Smith and Samuel H. Smith, also gave their testimony, which, together with the testimony of the Three Witnesses, is published in the Book of Mormon. The Eight Witnesses testified that Joseph showed them the plates and that they handled them. These, including Joseph, made twelve men who were witnesses to the Book of Mormon.

Joseph writes: "Meantime, we continued to translate, at intervals, when not necessitated to attend to the numerous inquirers who now began to visit us—some for the sake of finding the truth, others for the purpose of putting hard questions, and trying to confound us. Among the latter class were several learned priests, who generally came for the purpose of disputation; however, the Lord continued to pour out upon us his Holy Spirit, and as often as we had need he gave us in that moment what to say; so that, although unlearned and inexperienced in religious controversy, yet were we able to confound those learned priests of the day, whilst at the same time we were enabled to convince the honest in heart that we had obtained, through the mercy of God, the true and everlasting gospel of Jesus Christ; so that almost daily we administered the ordinance of baptism for the remission of sins to such as believed."

The work of translation being nearly complete, Joseph and Oliver went to Palmyra, Wayne County, New York, and agreed with Mr. Egbert B.

Grandin to print five thousand copies of the Book of Mormon for the sum of three thousand dollars. They also secured the copyright.

While Joseph almost continually, during the time he labored on the translation, had been exposed to persecution, the same opposition manifested itself in various forms while the book was in the hands of the printer. People who were avowed enemies of the Prophet, held secret meetings with a view to devise means and plans for the destruction of the manuscript, and they also tried to persuade Mr. Grandin to stop the printing. A certain individual even went so far as to issue a paper, in which he commenced to publish extracts of the Book of Mormon in a mutilated form, mixed with the basest of lies and accusations against Joseph and the origin of the book. Through the copyright, which he had secured, Joseph succeeded in stopping this wicked man in his work, and we will briefly state, that all the plans laid and all the attempts made by the enemies of the work to destroy it, proved unsuccessful, and the first edition of the Book of Mormon, consisting of 5,000 copies, was published in the beginning of the year 1830.

"I wish to mention here," says Joseph, "that the title page of the Book of Mormon is a literal translation, taken from the very last leaf, on the left hand side of the collection or book of plates, which contained the record which has been translated, the language of the whole running the same as all Hebrew writing in general; and that said title page is not by any means a modern composition, either of mine or of any other man's who has lived or does

live in this generation. Therefore, in order to correct an error which generally exists concerning it, I give below that part of the title page of the English version of the Book of Mormon which is a genuine and literal translation of the title page of the original Book of Mormon, as recorded on the plates:

THE BOOK OF MORMON

"An account written by the hand of Mormon upon Plates, taken from the Plates of Nephi.

"Wherefore it is an abridgement of the record of the people of Nephi, and also of the Lamanites; written to the Lamanites, who are a remnant of the house of Israel; and also to Jew and Gentile; written by way of commandment, and also by the spirit of prophecy and of revelation.

"Written and sealed up, and hid up unto the Lord, that they might not be destroyed—to come forth by the gift and power of God unto the interpretation thereof—sealed by the hand of Moroni, and hid up unto the Lord, to come forth in due time by the way of the Gentile—the interpretation thereof by the gift of God.

"An abridgement taken from the Book of Ether, also, which is a record of the people of Jared, who were scattered at the time the Lord confounded the language of the people when they were building a tower to get to heaven; which is to show unto the remnant of the house of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever; and also to the convincing of the Jew and Gentile that Jesus is the Christ, the eternal God, manifesting himself unto all nations. And now, if there are faults, they are the mistakes of men; wherefore condemn not the things of God, that ye may be found spotless at the judgment-seat of Christ.

"The remainder of the title page is of course modern."

The Book of Mormon has since been translated and published in the Danish, Italian, Welsh, French, German, Hawaiian, Swedish and Spanish languages. The translations into the Dutch and Hindustani tongues have not yet been published.

CHAPTER 3.

Restoration of the Melchizedek Priesthood by Peter, James and John.—The Church is organized at Fayette with six members.—The first public sermon.—The first miracle.—The first conference of the Church.—Manifestations of the power of God.—Persecution in Colesville.—Joseph is arrested twice.—Is tried and acquitted.—He again visits Colesville.—False Revelations.—The second conference of the Church.

Joseph continues: "We now became anxious to have that promise realized to us, which the angel that conferred upon us the Aaronic Priesthood had given us, viz., that provided we continued faithful, we should also have the Melchizedek Priesthood, which holds the authority of the laying on of hands for the gift of the Holy Ghost. We had for some time made this matter a subject of humble prayer, and at length we got together in the chamber of Mr. Whitmer's house, in order more particularly to seek of the Lord what we now so earnestly desired; and here, to our unspeakable satisfaction, did we realize the truth of the Savior's promise, 'Ask, and you shall receive; seek and you shall find; knock and it shall be opened unto you; for we had not long been engaged in solemn and fervent prayer, when the word of the Lord came unto us in the chamber, commanding us that I should ordain Oliver Cowdery to be an Elder in the Church of Jesus Christ, and that he also should ordain me to the same office, and then to ordain others as it should be made known unto us from time to time. We were, however, commanded to defer this our ordination until such times as it should be practicable to have our brethren, who had been, and who should be, baptized, assembled together, when we must have their

sanction to our thus proceeding to ordain each other, and have them decide by vote whether they were willing to accept us as spiritual teachers or not; when also we were commanded to bless bread and break it with them, and to take wine, bless it, and drink it with them; afterward proceed to ordain each other according to commandment; then call out such men as the Spirit should dictate and ordain them; and then attend to the laying on of hands for the gift of the Holy Ghost, upon all those whom we had previously baptized, doing all things in the name of the Lord."

About the same time (June, 1829) a revelation was given to Joseph Smith, Oliver Cowdery and David Whitmer, in which the nature of their calling to the Priesthood was made known, and it was also revealed to them that twelve Apostles should be called and ordained in this dispensation. (Doc. & Cov., Sec. 18.) A short time after this, Joseph and Oliver Cowdery were visited by the Apostles Peter, James and John, who according to the holy order of the Priesthood ordained them to the Apostleship, or the Melchizedek Priesthood. It was, however, not until quite a while afterwards that the fulness of this Priesthood was conferred on other brethren.

By the spirit of revelation and prophesy, the exact day on which they, according to the mind and will of God, should organize his Church on the earth was made known unto them, and many instructions were given them concerning the organization and government of the Church, such as the proper mode of baptism, the administering of the Sacrament, and the

duties of the various officers and members, etc. (Doc. & Cov., Sec. 20.) This revelation was given in March, 1830, and about the same time Section 19 of the Doctrine and Covenants, a revelation to Martin Harris, was given through the Prophet. Being thus instructed and having had the authority of the holy Priesthood conferred upon them, they were now prepared to organize the Church and only had to wait until the day which the Lord had appointed arrived.

On Tuesday the 6th day of April, 1830, the following named brethren, who had been baptized, assembled in the house of Peter Whitmer sen. in Fayette, Seneca County, New York, viz., Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, jun., Samuel H. Smith and David Whitmer. With these six members the Church of Jesus Christ of Latter-day Saints was organized on that day.

"Having opened the meeting by solemn prayer to our heavenly Father," writes Joseph, "we proceeded, according to previous commandment, to call on our brethren to know whether they accepted us as their teachers in the things of the kingdom of God, and whether they were satisfied that we should proceed and be organized as a Church according to said commandment which we had received. To these they consented by an unanimous vote. I then laid my hands upon Oliver Cowdery and ordained him an Elder of the Church of Jesus Christ of Latter-day Saints; after which he ordained me also to the office of an Elder of said Church. We then took bread, blessed it, and brake it with them; also wine, blessed it, and drank it with them. We then laid our hands on each individ-

ual member of the Church present, that they might receive the gift of the Holy Ghost, and be confirmed members of the Church of Christ. The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly. Whilst yet together, I received the following revelation." (Doc. & Cov., Sec. 21.)

Thus was a true and living Church again organized upon the earth, a Church which God could call his own and in which his powers, gifts and blessings could be manifested.

There were at that time a number of persons who desired to unite with the Church without rebaptism, as they had previously been baptized into one of the sects of the day. In consequence of this the following revelation, showing the Lord's will in this regard, was given through the Prophet:

"Behold, I say unto you, that all old covenants have I caused to be done away in this thing, and this is a new and everlasting covenant, even that which was from the beginning. Wherefore, although a man should be baptized a hundred times, it availeth him nothing, for you cannot enter in at the straight gate by the law of Moses, neither by your dead works; for it is because of your dead works that I have caused this last covenant, and this Church to be built up unto me, even as in days of old; wherefore, enter ye in at the gate, as I have commanded, and seek not to counsel your God. Amen."

Oliver Cowdery, Hyrum Smith, Samuel H. Smith and Joseph Knight "being anxious to know of the Lord what might be their respective duties" in relation to the work of God, Joseph inquired of the Lord and received a revelation for them. (Doc. & Cov., Sec. 23.)

On Sunday, April 11, 1830, Oliver Cowdery preached the first public discourse delivered by any member

of the Church in this dispensation. The meeting was held in the house of Peter Whitmer sen. in Fayette, and was attended by a large number of people. On the same day Hiram Page, Catherine Page, Christian Whitmer, Anne Whitmer, Jacob Whitmer and Elizabeth Whitmer were baptized. Peter Whitmer, sen., Mary Whitmer, Wm. Jolly, Elizabeth Jolly, Vincent Jolly, Richard Z. Peterson and Elizabeth Anne Whitmer were baptized on the 18th. They were baptized by Oliver Cowdery in Seneca Lake.

About this time the first miracle was wrought in the Church by the power of God. About this Joseph writes as follows:

"During this month (April, 1830) I went on a visit to the residence of Mr. Joseph Knight, of Colesville, Broome County, New York, with whom and his family I had been previously acquainted, and whose name I have above mentioned as having been so kind and thoughtful towards us while translating the Book of Mormon. Mr. Knight and his family were Universalists, but were willing to reason with me upon my religious views, and were, as usual, friendly and hospitable. We held several meetings in the neighborhood; we had many friends, and some enemies. Our meetings were well attended, and many began to pray fervently to Almighty God, that he would give them wisdom to understand the truth. Amongst those who attended our meetings regularly was Newell Knight, son of Joseph Knight. He and I had many serious conversations on the important subject of man's eternal salvation; we had got into the habit of praying much at our meetings, and Newell had said that he would try and take up his cross, and pray vocally

during meeting; but when we again met together, he rather excused himself. I tried to prevail upon him, making use of the figure, supposing that he should get into a mud-hole, would he not try and help himself out? and that we were willing now to help him out of the mud-hole. He replied, that provided he had got into a mud-hole through carelessness, he would rather wait and get out himself than have others to help him; and so he would wait until he could get into the woods by himself, and there he would pray. Accordingly, he deferred praying until next morning, when he retired into the woods; where, according to his own account afterwards, he made several attempts to pray, but could scarcely do so, feeling that he had not done his duty, but that he should have prayed in the presence of others. He began to feel uneasy, and continued to feel worse both in mind and body, until upon reaching his own house his appearance was such as to alarm his wife very much. He requested her to go and bring me to him. I went and found him suffering very much in his mind, and his body acted upon in a very strange manner. His visage and limbs distorted and twisted in every shape and appearance possible to imagine, and finally he was caught up off the floor of the apartment and tossed about most fearfully.

"His situation was soon made known to his neighbors and relatives, and in a short time as many as eight or nine grown persons had got together to witness the scene. After he had thus suffered for a time, I succeeded in getting hold of him by the hand, when almost immediately he spoke to me, and with a very great earnestness re-

quested of me that I should cast the devil out of him, saying that he knew he was in him, and that he also knew that I could cast him out. I replied, 'If you know that I can, it shall be done;' and then almost unconsciously I rebuked the devil, and commanded him in the name of Jesus Christ to depart from him, when immediately Newel spoke out and said that he saw the devil leave him and vanish from his sight.

"The scene was now entirely changed, for as soon as the devil had departed from our friend, his countenance became natural, his distortions of body ceased, and almost immediately the Spirit of the Lord descended upon him, and the visions of eternity were opened to his view. He afterwards related his experience as follows:

"I now began to feel a most pleasing sensation resting upon me, and immediately the visions of heaven were opened to my view. I felt myself attracted upward, and remained for some time enwrapped in contemplation, insomuch that I knew not what was going on in the room. By and by I felt some weight pressing upon my shoulder and the side of my head, which served to recall me to a sense of my situation, and I found that the Spirit of the Lord had actually caught me up off the floor, and that my shoulder and head were pressing against the beams.'

"All this was witnessed by many, to their great astonishment and satisfaction, when they saw the devil thus cast out, and the power of God and his Holy Spirit thus made manifest. So soon as consciousness returned, his bodily weakness was such that we were obliged to lay him upon his bed, and wait upon him for some time. As may be expected, such a scene as this contributed much to make believers of those who witnessed it, and, finally,

the greater part of them became members of the Church."

Soon after this occurrence Joseph returned to Fayette, Seneca County. The Book of Mormon (or the stick of Joseph in the hands of Ephraim) had then already been published for some time, and, as an ancient Prophet had predicted of it, "It was accounted as a strange thing." Joseph writes that no small stir was created by its appearance; great opposition and much persecution followed the believers of its authenticity; but it had now come to pass that truth had sprung out of the earth, and righteousness had looked down from heaven, so that Joseph and the little flock which had received the gospel, feared not their opponents, knowing that they had both truth and righteousness on their side, for they had the doctrines of Christ and abided in them. They, therefore, continued to preach and give information to all who were willing to hear.

During the last week of May the above named Newel Knight came to Fayette, to visit the brethren, and was there baptized by David Whitmer.

On the 1st of June, the Church held its first conference. About thirty members were present, besides a number of others who were either believers or anxious to learn. "Having opened by singing and prayer," writes Joseph, "we partook together of the emblems of the body and blood of our Lord Jesus Christ. We then proceeded to confirm several who had lately been baptized, after which we called and ordained several to the various offices of the holy Priesthood. Much exhortation and instruction was given, and the Holy Ghost was poured out upon

us in a miraculous manner; many of our number prophesied, whilst others had the heavens opened to their view, and were so overcome that we had to lay them on beds or other convenient places; among the rest was brother Newel Knight, who had to be placed on a bed, being unable to help himself. By his own account of the transaction, he could not understand why we should lay him on the bed as he felt no sensibility of weakness. He felt his heart filled with love, with glory, and pleasure unspeakable, and could discern all that was going on in the room; when, all of a sudden, a vision of futurity burst upon him. He saw there represented, the great work which through my instrumentality was yet to be accomplished. He saw heaven opened, and beheld the Lord Jesus Christ seated at the right hand of the Majesty on high, and had it made plain to his understanding that the time would come when he would be admitted into his presence to enjoy his society for ever and ever. When their bodily strength was restored to these brethren, they shouted 'Hosannas to God and the Lamb,' and rehearsed the glorious things which they had seen and felt whilst they were yet in the spirit.

"Such scenes as these were calculated to inspire our hearts with joy unspeakable, and fill us with awe and reverence for that Almighty being by whose grace we had been called to be instrumental in bringing about for the children of men the enjoyment of such glorious blessings as were now poured out upon us. To find ourselves engaged in the very same order of things as observed by the holy Apostles of old; to realize the importance

and solemnity of such proceedings; and to witness and feel with our own natural senses the like glorious manifestations of the power of the Priesthood, the gifts and blessings of the Holy Ghost, and the goodness and condescension of a merciful God unto such as obey the Everlasting Gospel of our Lord Jesus Christ, combined to create within us sensations of rapturous gratitude, and inspire us with fresh zeal and energy in the cause of truth.

"Shortly after this conference David Whitmer baptized the following persons in Seneca Lake, viz., John Poorman, John Jolly, Julia Anne Jolly, Harriet Jolly, Jerusha Smith, Catherine Smith, Wm. Smith, Don C. Smith, Peter Rockwell, Caroline Rockwell and Electa Rockwell."

Immediately after this conference, Joseph again returned to his own home in Pennsylvania, and from thence, accompanied by his wife and Oliver Cowdery, John Whitmer and David Whitmer, he visited Joseph Knight at Colesville, Broome County, New York. They found many in that neighborhood who believed and were anxious to be baptized. Joseph writes:

"We appointed a meeting for the Sabbath, and on the afternoon of Saturday we erected a dam across a stream of water, which was convenient for the purpose of there attending to the ordinance; but during the night a mob collected and tore down our dam, which hindered us from attending to the baptism on the Sabbath.

"We afterwards found out that this mob had been instigated to this act of molestation by certain sectarian priests of the neighborhood, who began to consider their craft in danger,

and took this plan to stop the progress of the truth, and the sequel will show how determinedly they prosecuted their opposition, as well as to how little purpose in the end.

"The Sabbath arrived, and we held our meeting. Oliver Cowdery preached, and others of us bore testimony to the truth of the Book of Mormon, the doctrine of repentance, baptism for the remission of sins, and the laying on of hands for the gift of the Holy Ghost, etc., etc. Amongst our audience were those who had torn down our dam, and who seemed desirous to give us trouble, but did not until after the meeting was dismissed, when they immediately commenced talking to those whom they considered our friends, to try to turn them against us and our doctrines.

"Amongst the many present at this meeting was one Emily Coburn, sister to the wife of Newel Knight. The Rev. Mr. Shearer, a divine of the Presbyterian faith, who had considered himself her pastor, came to understand that she was likely to believe our doctrine, and had a short time previous to this meeting come to labor with her; but having spent some time with her without being able to persuade her against us, he endeavored to have her leave her sister's house and go with him to her father's, who lived at a distance of at least ten miles off. For this purpose he had to recourse to stratagem; he told her that one of her brothers was waiting at a certain place desirous to have her go with him; he succeeded thus in getting her a little distance from the house, when, seeing that he brother was not in waiting for her, she refused to go any further with him; upon which

he got hold of her by the arm to force her along, but her sister was soon with them; the two women were too many for him, and he was forced to sneak off without his errand, after all his labor and ingenuity. Nothing daunted, however, he went to her father, representing to him something or other which induced the old gentleman to give him a power of attorney, which, as soon as our meeting was over, on the above-named Sunday evening, he immediately served upon her, and carried her off to her father's residence by open violence against her will. All his labor was in vain, however, for the said Emily Coburn, in a short time afterwards, was baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints.

"However, early on Monday morning we were on the alert, and before our enemies were aware, we had repaired the dam and proceeded to baptize, when the following thirteen persons were baptized, under the hands of Oliver Cowdery, viz., Emma Smith, Hezekiah Peck and wife, Joseph Knight and wife, William Stringham and wife, Joseph Knight, jun., Aaron Culver and wife, Levi Hall, Polly Knight and Julia Stringham. Before the baptism was entirely finished, the mob began again to collect, and shortly after we had retired, they amounted to about fifty men. They surrounded the house of Mr. Knight, where we had retired, raging with anger, and apparently wishful to commit violence upon us. Some asked us questions, others threatened us, so that we thought it wisdom to leave and go to the house of Newel Knight.

"There also they followed us, and it was only by the exercise of great

prudence on our part, and reliance on our heavenly Father, that they were kept from laying violent hands upon us; and so long as they chose to stay we were obliged to answer them various unprofitable questions, and bear with insults and threatenings without number.

"We had appointed a meeting for this evening, for the purpose of attending to the confirmation of those who had been the same morning baptized. The time appointed had arrived, and our friends had nearly all collected together, when, to my surprise, I was visited by a constable, and arrested by him on a warrant, on charge of being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon, etc., etc. The constable informed me, soon after I had been arrested, that the plan of those who had got out the warrant, was to get me into the hands of the mob, who were now lying in ambush for me, but that he was determined to save me from them, as he had found me to be a different sort of person from what I had been represented to him. I soon found that he had told me the truth in this matter, for not far from Mr. Knight's house, the wagon in which we had set out was surrounded by the mob, who seemed only to await some signal from the constable; but to their great disappointment, he gave the horse the whip, and drove me out of their reach.

"Whilst driving along pretty quickly one of the wagon wheels came off, which left us once more very nearly surrounded by them, as they had come on in close pursuit; however, we managed to get the wheel on again, and again left them behind us. He drove

on to the town of South Bainbridge, Chenango County, where he lodged me for the time being in an upper room of a tavern; and in order that all might be right with himself and with me also, he slept during the night with his feet against the door, and a loaded musket by his side, whilst I occupied a bed which was in the room; he having declared that if we were interrupted unlawfully, he would fight for me, and defend me as far as in his power.

"On the day following a court was convened for the purpose of investigating those charges which had been preferred against me. A great excitement prevailed on account of the scandalous falsehoods which had been circulated, the nature of which will come out in the sequel.

"In the meantime, my friend Joseph Knight had repaired to two of his neighbors, viz., James Davidson and John Reid, Esqrs., respectable farmers, men renowned for their integrity, and well versed in the laws of their country, and retained them on my behalf during my trial.

"At length the trial commenced amidst a multitude of spectators, who in general evinced a belief that I was guilty of all that had been reported concerning me, and of course were very zealous that I should be punished according to my crimes. Among many witnesses called up against me was Mr. Josiah Stool, of whom I have made mention as having worked for him some time, and examined to the following effect:

"Did not the prisoner, Joseph Smith, have a horse of you?"—"Yes."

"Did not he go to you and tell you that an angel had appeared unto him and authorized him to get the horse from you?"

"No, he told me no such story."

"Well, how had he the horse of you?"

"He bought him of me as another man would do."

"Have you had your pay?"—"That is not your business." The question being again put, the witness replied, 'I hold his note for the price of the horse, which I consider as good as the pay; for I am well acquainted with Joseph Smith, jun., and know him to be an honest man, and, if he wishes, I am ready to let him have another horse on the same terms.'

"Mr. Jonathan Thompson was next called up and examined:

"Has not the prisoner, Joseph Smith, jun., had a yoke of oxen of you?"—"Yes."

"Did he not obtain them of you by telling you that he had a revelation to the effect that he was to have them?"—"No, he did not mention a word of the kind concerning the oxen; he purchased them the same as another man would."

"After a few more such attempts the court was detained for a time, in order that two young women, daughters of Mr. Stool, with whom I had at times kept company, might be sent for, in order, if possible, to elicit something from them which might be made a pretext against me. The young ladies arrived, and were severally examined touching my character and conduct in general, but particularly as to my behavior towards them, both in public and private, when they both bore such testimony in my favor as left my enemies without a pretext on their account. Several attempts were now made to prove something against me, and even circumstances which were alleged to have taken place in Broome

County were brought forward, but these my lawyers would not here admit of against me, in consequence of which my persecutors managed to detain the court until they had succeeded in obtaining a warrant from Broome County, and which warrant they served upon me at the very moment in which I had been acquitted by this court.

"The constable who served this second warrant upon me, had no sooner arrested me than he began to abuse and insult me, and so unfeeling was he with me, that although I had been kept all the day in court without anything to eat since the morning, yet he hurried me off to Broome County, a distance of about fifteen miles, before he allowed me any kind of food whatever. He took me to a tavern, and gathered in a number of men, who used every means to abuse, ridicule and insult me. They spit upon me, pointed their fingers at me, saying, 'Prophecy, prophecy!' and thus did they imitate those who crucified the Savior of mankind, not knowing what they did.

"We were at this time not far distant from my own house. I wished to be allowed the privilege of spending the night with my wife at home, offering any wished-for security for my appearance, but this was denied me. I applied for something to eat. The constable ordered me some crusts of bread and water, which was the only fare I that night received. At length we retired to bed; the constable made me lie next the wall; he then laid himself down by me and put his arm around me, and upon my moving in the least would clench me fast, fearing that I intended to escape from him; and in this not very agreeable manner did we pass the night.

"Next day I was brought before the magistrate's court, of Colesville, Broome County, and put upon my trial. My former faithful friends and lawyers were again at my side; my former persecutors were arrayed against me. Many witnesses were again called forward and examined, some of whom swore to the most palpable falsehoods, and, like the false witnesses which had appeared against me the day previous, they contradicted themselves so plainly that the court would not admit their testimony. Others were called, who showed by their zeal that they were willing enough to prove something against me, but all they could do was to tell some things which somebody else had told them. In this 'frivolous and vexatious' manner did they proceed for a considerable time, when, finally, Newel Knight was called up and examined by Lawyer Seymour, who had been especially sent for on this occasion. One Lawyer Burch, also, was on the side of the prosecution; but Mr. Seymour seemed to be a more zealous Presbyterian, and appeared very anxious and determined that the people should not be deluded by any one professing the power of godliness, and not 'denying the power thereof.'

"So soon as Mr. Knight had been sworn, Mr. Seymour proceeded to interrogate him as follows:

"'Did the prisoner, Joseph Smith, jun., cast the devil out of you?'—'No, sir.'

"'Why, have you not had the devil cast out of you?'—'Yes, sir.'

"'And had not Joe Smith some hand in its being done?'—'Yes, sir.'

"'And did not he cast him out of you?'—'No, sir, it was done by the power of God, and Joseph Smith was

the instrument in the hands of God on the occasion. He commanded him to come out of me in the name of Jesus Christ.'

"And you are sure that it was the devil?"—"Yes, sir."

"Did you see him after he was cast out of you?"—"Yes, sir. I saw him."

"Pray what did he look like?" Here one of my lawyers informed the witness that he need not answer the question. The witness replied, 'I believe I need not answer your last question, but I will do it, provided I be allowed to ask you one question first, and you answer me, viz., Do you, Mr. Seymour, understand the things of the Spirit?' 'No,' answered Mr. Seymour, 'I do not pretend to such big things.' 'Well, then,' replied Knight, 'it would be of no use to tell you what the devil looked like, for it was a spiritual sight, and spiritually discerned; and of course you would not understand it, were I to tell you of it.'

"The lawyer dropped his head, whilst the loud laugh of the audience proclaimed his discomfiture.

"Mr. Seymour now addressed the court, and in a long and violent harangue endeavored to blacken my character and bring me in guilty of the charges which had been brought against me. Among other things, he brought up the story of my having been a money digger; and in this manner proceeded, in hopes to influence the court and the people against me.

"Mr. Davidson and Mr. Reid followed on my behalf. They held forth in true colors the nature of the prosecution, the malignancy of intention, and the apparent disposition to

persecute their client, rather than to afford him justice. They took up the different arguments which had been brought by the lawyers for the prosecution, and, having showed their utter futility and misapplication, they proceeded to scrutinize the evidence which had been adduced, and each, in his turn, thanked God that he had been engaged in so good a cause as that of defending a man whose character stood so well the test of such a strict investigation. In fact, these men, although not regular lawyers, were, upon this occasion, able to put to silence their opponents, and convince the court that I was innocent. They spoke like men inspired of God, whilst those who were arrayed against me, trembled under the sound of their voices, and quailed before them like criminals before a bar of justice.

"The majority of the assembled multitude had now begun to find that nothing could be sustained against me; even the constable who arrested me, and treated me so badly, now came and apologized to me, and asked my forgiveness for his behavior towards me; and so far was he changed, that he informed me that the mob were determined, that if the court acquitted me, they would have me, and railride me, and tar and feather me; and further, that he was willing to favor me and lead me out in safety by a private way.

"The court finding the charges against me not sustained, I was accordingly acquitted, to the great satisfaction of my friends and vexation of my enemies, who were still determined upon molesting me; but through the instrumentality of my new friend, the constable, I was enabled to es-

cape them and make my way in safety to my wife's sister's house, where I found my wife awaiting with much anxiety the issue of those ungodly proceedings, and, with her in company, next day arrived in safety at my own house.

"After a few days, however, I again returned to Colesville, in company with Oliver Cowdery, for the purpose of confirming those whom we had thus been forced to abandon for a time. We had scarcely arrived at Mr. Knight's when the mob was seen collecting together to oppose us, and we considered it wisdom to leave for home, which we did, without even waiting for any refreshment. Our enemies pursued us, and it was oftentimes as much as we could do to elude them; however, we managed to get home, after having traveled all night, except a short time, during which we were forced to rest ourselves under a large tree by the wayside, sleeping and watching alternately. And thus were we persecuted on account of our religious faith—in a country, the constitution of which guarantees to every man the indefeasible right to worship God according to the dictates of his own conscience—and by men, too, who were professors of religion, and who were not backward to maintain this privilege for themselves, though they thus wantonly could deny it to us. For instance, Cyrus McMaster, a Presbyterian of high standing in his church, was one of the chief instigators of these persecutions; and he at one time told me personally, that he considered me guilty without judge or jury. The celebrated Doctor Boyington, also a Presbyterian, was another instigator to these deeds of outrage; whilst a young

man named Benton, of the same religious faith, swore out the first warrant against me. I could mention many others also, but, for brevity's sake, will make these suffice for the present."

The Prophet further states that amid all these trials and tribulations, the Lord, who well knew the infantile and delicate condition of the young Saints, manifested his goodness on various occasions and poured out his Holy Spirit upon his people. The Prophet himself also received numerous revelations or, as he says, "line upon line, here a little and there a little," which gave both him and the Saints unbounded joy and strengthened them in their faith. Thus in the month of June he received what is known as the Vision of Moses (See Pearl of Great Price, page 1), and in July the revelations constituting the 24th, 25th and 26th sections of the Doctrine and Covenants. In one of these (Section 25) Emma Smith was given of the Lord "to make a selection of sacred hymns" for the benefit of the Saints.

Joseph writes: "Shortly after we had received the above revelations, Oliver Cowdery returned to Mr. Peter Whitmer's, and I began to arrange and copy the revelations, which we had received from time to time; in which I was assisted by John Whitmer, who now resided with me.

"Whilst thus (and otherwise at intervals) employed in the work appointed me by my Heavenly Father, I received a letter from Oliver Cowdery, the contents of which gave me both sorrow and uneasiness. Not having that letter now in my possession, I cannot of course give it here in full, but merely an extract of the

most prominent parts, which I can yet, and expect long to, remember. He wrote to inform me that he had discovered an error in one of the commandments (Doc & Cov., Sec. 20, verse 37):

“‘And truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins.’

“The above quotation, he said, was erroneous, and added, ‘I command you in the name of God to erase these words, that no priestcraft be amongst us!’ I immediately wrote to him in reply, in which I asked him by what authority he took upon him to command me to alter or erase, to add to or diminish from a revelation or commandment from Almighty God. In a few days afterwards I visited him and Mr. Whitmer’s family, when I found the family in general of his opinion concerning the words above quoted, and it was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject. However, Christian Whitmer at length got convinced that it was reasonable, and according to Scripture; and finally, with his assistance, I succeeded in bringing, not only the Whitmer family, but also Oliver Cowdery, to acknowledge that they had been in error, and that the sentence in dispute was in accordance with the rest of the commandments. And thus was their error rooted out, which, having its rise in presumption and rash judgment, was the more particularly calculated (when once fairly understood) to teach each and all of us the necessity of humility and meekness before the Lord, that he might teach us of his ways, that we might walk in his paths, and live by every

word that proceedeth forth from his mouth.”

Early in August Newel Knight, of Colesville, and his wife visited Joseph in Harmony. This was the same Knight of whom Joseph previously had cast out the devil. His wife as also Joseph’s wife (Emma) were among those who had been baptized in Colesville a short time before, but who were hindered from being confirmed because of the mob who compelled the brethren to leave the neighborhood. Consequently Joseph made preparations for holding a confirmation meeting, and also for administering the Sacrament. In order to attend to the latter he “set out to procure some wine for the occasion, but had gone only a short distance when he was met by a heavenly messenger” and received a revelation concerning the Sacrament.

In this revelation, the Lord forbade him and the Saints to purchase wine or strong drinks of their enemies, and commanded further that they should not use wine at all for Sacrament purposes, except it was made new among themselves. (Doc. & Cov., Sec. 27.) In obedience to this commandment they prepared some wine themselves and held a meeting attended by five persons (Joseph and his wife, Newel Knight and wife, and John Whitmer). They partook of the Sacrament, confirmed the two sisters into the Church and spent the evening in a most pleasant manner.

“About this time” writes the Prophet, “a spirit of persecution began again to manifest itself against us in the neighborhood where I resided, which was commenced by a man of the Methodist persuasion, who professed to be a minister of God. * * *

This man came to understand that my father-in-law and his family had promised us protection, and were friendly, and inquiring into the work; and knowing that if he could get him turned against me, my friends in that place would be but few, he accordingly went to visit my father-in-law, and told him falsehoods concerning me of the most shameful nature, which turned the old gentleman and his family so much against us, that they would no longer promise us protection, nor believe our doctrines.

"Toward the latter end of August, I, in company with John and David Whitmer, and my brother Hyrum Smith, visited the Church at Colesville, New York. Well knowing the determined hostilities of our enemies in that quarter, and also knowing that it was our duty to visit the Church, we had called upon our heavenly Father, in mighty prayer, that he would grant us an opportunity of meeting with them, that he would blind the eyes of our enemies, so that they would not know us, and that we might, on this occasion, return unmolested.

"Our prayers were not in vain, for when within a little distance of Mr. Knight's place, we encountered a large company at work upon the public road, amongst whom were several of our most bitter enemies; they looked earnestly at us, but not knowing us, we passed on without interruption. We that evening assembled the Church, and confirmed them, partook of the Sacrament, and held a happy meeting, having much reason to rejoice in the God of our salvation, and sing hosannas to his holy name.

"Next morning we set out on our return home, and although our ene-

mies had offered a reward of five dollars to any one who would give them information of our arrival, yet did we get clear out of the neighborhood, without the least annoyance, and arrived home in safety.

"Some few days afterwards, however, Newel Knight came to my place, and from him we learned that very shortly after our departure, the mob had come to know of our having been there, when they immediately collected together, and threatened the brethren, and very much annoyed them during all that day.

"Meantime, Brother Knight had come with his wagon, prepared to move my family, etc., etc., to Fayette, New York. Mr. Whitmer, having heard of the persecutions which had been got up against us at Harmony, Pennsylvania, had invited us to go and live with him; and during the last week in August we arrived at Fayette, amidst the congratulations of our brethren and friends. To our great grief, however, we soon found that Satan had been lying in wait to deceive, and seeking whom he might devour. Brother Hiram Page had got in his possession a certain stone, by which he had obtained a number of revelations concerning the upbuilding of Zion, the order of the Church, etc., all of which were entirely at variance with the order of God's house, as laid down in the New Testament, as well as our late revelations."

Joseph found a number of the Saints, and prominent among them Oliver Cowdery and the Whitmer family, who believed much in the things set forth by this stone, wherefore he thought best to inquire of the Lord concerning so important a matter. As an answer he received a rev-

elation for Oliver Cowdery (Doc. & Cov., Sec. 28), in which the Lord among other things said that the things which had been received by the stone were not of him, that Satan had deceived Hiram Page, and that no other than Joseph Smith should be appointed to receive revelations to the Church. In this revelation the Lord also speaks of the New Jerusalem for the first time, using the following language:

"And now, behold, I say unto you, that it is not revealed, and no man knoweth where the city shall be built, but it shall be given hereafter. Behold, I say unto you, that it shall be on the borders by the Lamanites."

About the same time Joseph received another important revelation concerning the gathering of the Saints, the end of the world, the reward of the righteous, the punishment of the wicked, etc. (Doc. & Cov., Sec. 29.) This revelation was given at Fayette in the presence of six Elders.

September 1, 1830, the second conference of the Church was commenced at Fayette; it continued for three days. Of this conference Joseph writes:

"The subject of the stone, previously mentioned, was discussed, and after considerable investigation, Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith, much to our mutual satisfaction and happiness. We now partook of the Sacrament, confirmed and ordained many, and attended to a great variety of Church business on that and the following day, during which time we had much of the power of God manifested amongst us; the Holy Ghost came upon us, and filled us with joy unspeakable; and peace and faith, and hope, and charity abound-

ed in our midst. * * * The utmost harmony prevailed, and all things were settled satisfactorily to all present, and a desire was manifested by all the Saints to go forward and labor with all their powers to spread the great and glorious principles of truth, which had been revealed by our Heavenly Father. A number were baptized during conference and the work of the Lord spread and prevailed."

While this conference was in session, Joseph received two revelations (Doc. & Cov., Secs. 30 and 31), in which several of the brethren were called to go out and preach the gospel. At this time the Church consisted of about fifty members.

CHAPTER 4.

Missionaries are called to the Lamanites.—Their journey westward.—Preach as they travel.—Are met with great success in Kirtland, Ohio.—Sidney Rigdon and others are converted.—Parley P. Pratt is arrested and tried.—Escapes from his pursuers.—Has a hard journey.—Arrives with his fellow-missionaries in Jackson County, Missouri.—Visits the Delawares in company with Oliver Cowdery.—Both are compelled to leave the Indian country.—Council in Independence.—Pratt returns to Kirtland.

About this time great interest was manifested by several of the Elders respecting the remnants of the house of Joseph, the Lamanites, residing in the West, the brethren having learned from the Book of Mormon that the purposes of God in regard to that people were great, and they hoped that the time had come when the promises of the Almighty to them would be fulfilled, that they would receive the gospel and enjoy its blessings, etc. The interest finally became so universal that Joseph concluded to inquire of the Lord respecting the propriety of send-

ing some of the Elders out amongst them. A revelation was consequently given which authorized Oliver Cowdery, Parley P. Pratt, Richard Ziba Peterson and Peter Whitmer, jun., to take a mission to the Lamanites or Indians in the West. (Doc. & Cov., Sec. 32.) This being the first important mission performed by any of the Elders in this dispensation, we copy the following interesting account of it from the Autobiography of Parley P. Pratt:

"It was now October, 1830. A revelation had been given through the mouth of the Prophet, Seer and Translator, in which Elders Oliver Cowdery, Peter Whitmer, junior, Ziba Peterson and myself were appointed to go into the wilderness, through the Western States, and to the Indian Territory. Making arrangements for my wife in the family of the Whitmers, we took leave of our friends and the Church late in October, and started on foot.

"After traveling for some days we called on an Indian nation at or near Buffalo; and spent part of a day with them, instructing them in the knowledge of the record of their forefathers. We were kindly received, and much interest was manifested by them on hearing this news. We made a present of two copies of the Book of Mormon to certain of them who could read, and repaired to Buffalo. Thence we continued our journey for about two hundred miles, and at length called on Mr. Rigdon, my former friend and instructor, in the Reformed Baptist Society. He received us cordially and entertained us with hospitality.

"We soon presented him with a Book of Mormon, and related to him the history of the same. He was much interested, and promised a thorough perusal of the book.

"We tarried in this region for some time, and devoted our time to the ministry, and visiting from house to house.

"At length Mr. Rigdon and many others became convinced that they had no authority to minister in the ordinances of God; and that they had not been legally baptized and ordained. They, therefore, came forward and were baptized by us, and received the gift of the Holy Ghost by the laying on of hands, and prayer in the name of Jesus Christ.

"The news of our coming was soon noised abroad, and the news of the discovery of the Book of Mormon and the marvelous events connected with it. The interest and excitement now became general in Kirtland, and in all the region round about. The people thronged us night and day, insomuch that we had no time for rest or retirement. Meetings were convened in different neighborhoods, and multitudes came together soliciting our attendance; while thousands flocked about us daily, some to be taught, some for curiosity, some to obey the gospel, and some to dispute or resist it.

"In two or three weeks from our arrival in the neighborhood with the news, we had baptized one hundred and twenty-seven souls, and this number soon increased to one thousand. The disciples were filled with joy and gladness; while rage and lying was abundantly manifested by gainsayers; faith was strong, joy was great, and persecution heavy.

"We proceeded to ordain Sidney Rigdon, Isaac Morley, John Murdock, Lyman Wight and many others to the ministry; and, leaving them to take care of the churches and to minister the gospel, we took leave of the Saints and continued our journey.

"Fifty miles west of Kirtland, we had occasion to pass through the neighborhood where I first settled in the wilderness, after my marriage. We found the people all excited with the news of the great work we had been the humble instruments of doing in Kirtland and vicinity. Some wished to learn and obey the fulness of the gospel—were ready to entertain us and hear us preach. Others were filled with envy, rage and lying.

"We had stopped for the night at the house of Simeon Carter, by whom we were kindly received, and were in the act of reading to him and explaining the Book of Mormon, when there came a knock at the door, and an officer entered with a warrant from a magistrate by the name of Byington, to arrest me on a very frivolous charge. I dropped the Book of Mormon in Carter's house, and went with him some two miles, in a dark, muddy road; one of the brethren accompanied me. We arrived at the place of trial late in the evening; found false witnesses in attendance, and a judge who boasted of his intention to thrust us into prison, for the purpose of testing the powers of our Apostleship, as he called it; although I was only an Elder in the Church. The judge boasting thus, and the witnesses being entirely false in their testimony, I concluded to make no de-

fence, but to treat the whole matter with com-
tempt.

"I was soon ordered to prison, or to pay a sum of money which I had not in the world. It was now a late hour, and I was still retained in court, tantalized, abused and urged to settle the matter, to all of which I made no reply for some time. This greatly exhausted their patience. It was near midnight. I now called on brother Peterson to sing a hymn in the court. We sung, 'O how happy are they.' This exasperated them still more, and they pressed us greatly to settle the business, by paying the money.

"I then observed as follows: 'May it please the court, I have one proposal to make for a final settlement of the things that seem to trouble you. It is this: if the witnesses who have given testimony in the case will repent of their false swearing, and the magistrate of his unjust and wicked judgment and of his persecution, blackguardism and abuse, and all kneel down together, we will pray for you, that God might forgive you in these matters.'

" 'My big bull dog pray for me,' says the judge.

" 'The devil help us,' exclaimed another.

"They now urged me for some time to pay the money; but got no further answer.

"The court adjourned, and I was conducted to a public house over the way, and locked in till morning; the prison being some miles distant.

"In the morning the officer appeared and took me to breakfast; this over, we sat waiting in the inn for all things to be ready to conduct me to prison. In the meantime my fellow-travelers came past on their journey, and called to see me. I told them in an undertone to pursue their journey and leave me to manage my own affairs, promising to overtake them soon. They did so.

"After sitting awhile by the fire in charge of the officer, I requested to step out. I walked out into the public square accompanied by him. Said I, 'Mr. Peabody, are you good at a race?' 'No,' said he, 'but my big bull dog is, and he has been trained to assist me in my office these several years; he will take any man down at my bidding.' 'Well, Mr. Peabody, you compelled me to go a mile, I have gone with you two miles. You have given me an opportunity to preach, sing, and have also entertained me with lodging and breakfast. I must now go on my journey; if you are good at a race you can accompany me. I thank you for all your kindness—good day, sir.'

"I then started on my journey, while he stood

amazed and not able to step one foot before the other. Seeing this, I halted, turned to him and again invited him to a race. He still stood amazed. I then renewed my exertions, and soon increased my speed to something like that of a deer. He did not awake from his astonishment sufficiently to start in pursuit till I had gained, perhaps, two hundred yards. I had already leaped a fence, and was making my way through a field to the forest on the right of the road. He now came hallooing after me, and shouting to his dog to seize me. The dog, being one of the largest I ever saw, came close on my footsteps with all his fury; the officer behind still in pursuit, clapping his hands and hallooing, 'stu-boy, stu-boy—take him, Watch—lay hold of him, I say—down with him,' and pointing his finger in the direction I was running. The dog was fast overtaking me, and in the act of leaping upon me, when, quick as lightning, the thought struck me to assist the officer, in sending the dog with all fury to the forest a little distance before me. I pointed my finger in that direction, clapped my hands, and shouted in imitation of the officer. The dog hastened past me with redoubled speed towards the forest; being urged by the officer and myself, and both of us running in the same direction.

"Gaining the forest, I soon lost sight of the officer and dog, and have not seen them since. I took a back course, crossed the road, took round into the wilderness, on the left, and made the road again in time to cross a bridge over Vermillion River, where I was hailed by half a dozen men, who had been anxiously awaiting our arrival to that part of the country, and who urged me very earnestly to stop and preach. I told them that I could not then do it, for an officer was on my track. I passed on six miles further, through mud and rain, and overtook the brethren, and preached the same evening to a crowded audience, among whom we were well entertained.

"The Book of Mormon, which I dropped at the house of Simeon Carter, when taken by the officer, was by these circumstances left with him. He read it with attention. It wrought deeply upon his mind, and he went fifty miles to the church we had left in Kirtland, and was there baptized and ordained an Elder. He then returned to his home and commenced to preach and baptize. A church of about sixty members was soon organized in the place where I had played such a trick of deception on the dog.

"We now pursued our journey for some days, and at length arrived in Sandusky, in the western part of Ohio. Here resided a tribe, or na-

tion of Indians, called Wyandots, on whom we called, and with whom we spent several days. We were well received, and had an opportunity of laying before them the record of their forefathers, which we did. They rejoiced in the tidings, bid us God-speed, and desired us to write to them in relation to our success among the tribes further west, who had already removed to the Indian Territory, where these expected soon to go.

"Taking an affectionate leave of this people, we continued our journey to Cincinnati. In this city we spent several days, and preached to many of the people, but without much success. About the 20th of December we took passage on a steamer for St. Louis. In a few days we arrived at the mouth of the Ohio, and finding the river blocked with ice, the boat did not proceed further. We therefore landed and pursued our journey on foot for two hundred miles, to the neighborhood of St. Louis.

"We halted for a few days in Illinois, about twenty miles from St. Louis, on account of a dreadful storm of rain and snow, which lasted for a week or more, during which the snow fell in some places nearly three feet deep. Although in the midst of strangers, we were kindly entertained, found many friends, and preached to large congregations in several neighborhoods.

"In the beginning of 1831 we renewed our journey; and, passing through St. Louis and St. Charles, we traveled on foot for three hundred miles through vast prairies and through trackless wilds of snow—no beaten road; houses few and far between; and the bleak northwest wind always blowing in our faces with a keenness which would almost take the skin off the face. We traveled for whole days, from morning till night, without a house or fire, wading in snow to the knees at every step, and the cold so intense that the snow did not melt on the south side of the houses, even in the mid-day sun, for nearly six weeks. We carried on our backs our changes of clothing, several books, and cornbread and raw pork. We often ate our frozen bread and pork by the way, when the bread would be so frozen that we could not bite or penetrate any part of it but the outside crust.

"After much fatigue and some suffering we all arrived in Independence, in the county of Jackson, on the extreme western frontiers of Missouri, and of the United States.

"This was about fifteen hundred miles from where we started, and we had performed most of the journey on foot, through a wilderness country, in the worst season of the year, occu-

pying about four months, during which we had preached the gospel to tens of thousands of Gentiles and two nations of Indians; baptizing, confirming and organizing many hundreds of people into churches of Latter-day Saints.

"This was the first mission performed by the Elders of the Church in any of the States west of New York, and we were the first members of the same which were ever on this frontier.

"Two of our number now commenced work as tailors in the village of Independence, while the others crossed the frontier line and commenced a mission among the Lamanites, or Indians.

"Passing through the tribe of Shawnees we tarried one night with them, and the next day crossed the Kansas River and entered among the Delawares. We immediately inquired for the residence of the principal chief, and were soon introduced to an aged and venerable looking man, who had long stood at the head of the Delawares, and been looked up to as the great-grandfather, or sachem, of ten nations or tribes.

"He was seated on a sofa of furs, skins and blankets, before a fire in the center of his lodge; which was a comfortable cabin, consisting of two large rooms.

"His wives were neatly dressed, partly in calicoes and partly in skins; and wore a vast amount of silver ornaments. As we entered his cabin he took us by the hand with a hearty welcome, and then motioned us to be seated on a pleasant seat of blankets, or robes. His wives, at his bidding, set before us a tin pan full of beans and corn boiled up together, which proved to be good eating; although three of us made use alternately of the same wooden spoon.

"There was an interpreter present and through him we commenced to make known our errand, and to tell him of the Book of Mormon. We asked him to call the council of his nation together and give us a hearing in full. He promised to consider on it till next day, in the meantime recommending us to a certain Mr. Pool for entertainment; this was their blacksmith, employed by government.

"The man entertained us kindly and comfortably. Next morning we again called on Mr. Anderson, the old chief, and explained to him something of the book. He was at first unwilling to call his council; made several excuses, and finally refused; as he had ever been opposed to the introduction of missionaries among his tribe.

"We continued the conversation a little longer, till he at last began to understand the nature of the book. He then changed his mind,

became suddenly interested, and requested us to proceed no further with our conversation till he could call a council. He despatched a messenger, and in about an hour had some forty men collected around us in his lodge, who, after shaking us by the hand, were seated in silence; and in a grave and dignified manner awaited the announcement of what we had to offer. The chief then requested us to proceed; or rather, begin where we began before, and to complete our communication. Elder Cowdery then commenced as follows:

"Aged chief and venerable council of the Delaware Nation; we are glad of this opportunity to address you as our red brethren and friends. We have traveled a long distance from towards the rising sun to bring you glad news; we have traveled the wilderness, crossed the deep and wide rivers, and waded in the deep snows, and in the face of the storms of winter, to communicate to you great knowledge which has lately come to our ears and hearts; and which will do the red man good as well as the pale face.

"Once the red men were many; they occupied the country from sea to sea—from the rising to the setting sun; the whole land was theirs; the Great Spirit gave it to them, and no pale faces dwelt among them. But now they are few in numbers; their possessions are small, and the pale faces are many.

"Thousands of moons ago, when the red men's forefathers dwelt in peace and possessed this whole land, the Great Spirit talked with them, and revealed his law and his will, and much knowledge to their wise men and Prophets. This they wrote in a book; together with their history, and the things which should befall their children in the latter days.

"This book was written on plates of gold, and handed down from father to son for many ages and generations.

"It was then that the people prospered, and were strong and mighty; they cultivated the earth; built buildings and cities, and abounded in all good things, as the pale faces now do.

"But they became wicked; they killed one another and shed much blood; they killed their Prophets and wise men, and sought to destroy the book. The Great Spirit became angry, and would speak to them no more: they had no more good and wise dreams; no more visions; no more angels sent among them by the Great Spirit; and the Lord commanded Mormon and Moroni, their last wise men and Prophets, to hide the book in the earth, that it might be preserved in safety, and be found and made known in the latter day to the pale faces who

should possess the land; that they might again make it known to the red man; in order to restore them to the knowledge of the will of the Great Spirit and to his favor. And if the red man would then receive this book and learn the things written in it, and do according thereunto, they should be restored to all their rights and privileges; should cease to fight and kill one another; should become one people; cultivate the earth in peace, in common with the pale faces, who were willing to believe and obey the same book, and be good men and live in peace.

"Then should the red men become great, and have plenty to eat and good clothes to wear, and should be in favor with the Great Spirit and be his children, while he would be their Great Father, and talk with them, and raise up Prophets and wise and good men amongst them again, who should teach them many things.

"This book, which contained these things, was hid in the earth by Moroni, in a hill called by him Cumorah, which hill is now in the State of New York, near the village of Palmyra, in Ontario County.

"In that neighborhood there lived a young man named Joseph Smith, who prayed to the Great Spirit much, in order that he might know the truth; and the Great Spirit sent an angel to him, and told him where this book was hid by Moroni; and commanded him to go and get it. He accordingly went to the place, and dug in the earth, and found the book written on golden plates.

"But it was written in the language of the forefathers of the red man; therefore this young man, being a pale face, could not understand it; but the angel told him and showed him, and gave him knowledge of the language, and how to interpret the book. So he interpreted it into the language of the pale faces, and wrote it on paper, and caused it to be printed, and published thousands of copies of it among them; and then sent us to the red men to bring some copies of it to them, and to tell them this news. So we have now come from him, and here is a copy of the book, which we now present to our red friend, the chief of the Delawares, and which we hope he will cause to be read and known among his tribe; it will do them good."

"We then presented him with a Book of Mormon.

"There was a pause in the council, and some conversation in their own tongue, after which the chief made the following reply:

"We feel truly thankful to our white friends

who have come so far, and been at such pains to tell us good news, and especially this new news concerning the book of our forefathers; it makes us glad in here'—placing his hand on his heart.

"It is now winter, we are new settlers in this place; the snow is deep, our cattle and horses are dying, our wigwams are poor; we have much to do in the spring—to build houses, and fence and make farms; but we will build a council house, and meet together, and you shall read to us and teach us more concerning the book of our forefathers and the will of the Great Spirit."

"We again lodged at Mr. Pool's, told him of the book, had a very pleasant interview with him, and he became a believer and advocate for the book, and served as an interpreter.

"We continued for several days to instruct the old chief and many of his tribe. The interest became more and more intense on their part, from day to day, until at length nearly the whole tribe began to feel a spirit of inquiry and excitement on the subject.

"We found several among them who could read, and to them we gave copies of the book, explaining to them that it was the book of their forefathers.

"Some began to rejoice exceedingly, and took great pains to tell the news to others, in their own language.

"The excitement now reached the frontier settlements in Missouri, and stirred up the jealousy and envy of the Indian agents and sectarian missionaries to that degree that we were soon ordered out of the Indian country as disturbers of the peace; and even threatened with the military in case of non-compliance.

"We accordingly departed from the Indian country, and came over the line, and commenced laboring in Jackson County, Missouri, among the whites. We were well received, and listened to by many; and some were baptized and added to the Church.

"Thus ended our first Indian Mission, in which we had preached the gospel in its fullness, and distributed the record of their forefathers among three tribes, viz.: the Catteraugus Indians, near Buffalo, N. Y., the Wyandots of Ohio, and the Delawares west of Missouri.

"We trust that at some future day, when the servants of God go forth in power to the remnant of Joseph, some precious seed will be found growing in their hearts, which was sown by us in that early day."

February 14, 1831, the five brethren (Oliver Cowdery, Parley P. Pratt, Richard Ziba Peterson, Peter Whitmer, jun., and Frederick G. Williams) held a council at Independence, in which it was decided that Parley P. Pratt should return to the East to report the result of their mission, etc., to the Presidency of the Church. He started on his perilous journey soon afterwards and after suffering much from sickness and hardships on the road he arrived in Kirtland, Ohio, in March, 1831. There he met with a hearty reception from the Prophet Joseph, who, during Elder Pratt's absence, had removed from the State of New York to Kirtland.

CHAPTER 5.

Joseph continues to receive revelations.—Is visited by Orson Pratt, Sidney Rigdon, Edward Partridge and others.—The third conference of the Church.—Joseph and the Saints remove from the State of New York to Kirtland, Ohio.—False spirits.—The fourth conference of the Church.—Joseph's first trip to Missouri.—The location for the New Jerusalem is revealed.—The Land of Zion is dedicated and consecrated for the gathering of the Saints.—The Temple site at Independence is dedicated.—The fifth conference of the Church.—Joseph and others return to Kirtland.

In the meantime Joseph continued to receive revelations from time to time, and thus he gradually became possessed of more light and knowledge concerning how to manage the affairs of the new-born Church, and he was enabled to discharge the duties of his high and holy calling with honor, while the work spread and the members slowly increased in number. Yet, both he and the Church were in their infancy, and as the true gospel, which was being restored, was differ-

ent in nearly all its particulars from everything known among the so-called Christian sects, founded by the wisdom of men, he often found it necessary to inquire of the Lord, especially when he was visited by persons who came to him to learn the mind and will of God concerning themselves. Thus, in October, 1830, he received a revelation to Ezra Thayre and Northrop Sweet, in which these brethren were called to preach the gospel.

In the beginning of November, 1830, Orson Pratt visited Joseph at Fayette. Orson had been baptized six weeks previous by his brother Parley P. Pratt at Canaan, New York, on his 19th birthday, September 19, 1830. He now came to inquire of the Lord "what his duty was" and Joseph received a revelation commanding Orson to prophesy and lift up "his voice as with the sound of a trump and cry repentance unto a crooked and perverse generation." (Doc. & Cov., Sec. 34.) From that time until the day of his death Orson Pratt was an able and zealous laborer in the Lord's vineyard. (See *Orson Pratt*, page 49.)

In December, 1830, Sidney Rigdon, who had been baptized by Parley P. Pratt at Kirtland, Ohio, came to visit Joseph at Fayette, accompanied by Edward Partridge. He came to inquire of the Lord, who through Joseph gave a revelation commanding Sidney Rigdon to remain a short time with the Prophet at Fayette to write for him, after which Joseph should accompany him to Kirtland. (Doc & Coc., Sec. 35.) Speaking to Sidney Rigdon, the Lord says in the same revelation:

"I give unto thee a commandment, that thou shalt baptize by water, and they shall receive the Holy Ghost by the laying on of hands, even

as the Apostles of old. * * * For I am God, and mine arm is not shortened; and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of men."

Sidney Rigdon, who soon afterwards became a very prominent man in the Church, had formerly been a popular preacher in the 'Campbellite denomination and had given up a good situation for the sake of the gospel. (See *Sidney Rigdon*.)

About Edward Partridge, who visited Joseph Smith together with Sidney Rigdon, the Prophet writes that "he was a pattern of piety and one of the Lord's great men, known by his steadfastness and patient endurance to the end." (See *Edward Partridge*.) On December 11, 1830, a few days after his arrival at Fayette, he was baptized by the Prophet Joseph Smith, who subsequently ordained him the first Bishop in the Church. A revelation was also given to Edward Partridge, through the Prophet. (Doc. & Cov., Sec. 36.)

Before the close of the year 1830, Joseph had commenced to translate the Bible under the inspiration of the Almighty. It is a well known fact that the Holy Scriptures, as we now have them translated by uninspired men, contain many errors and a number of ambiguous sentences, which are hard to understand. It was therefore necessary that the Lord should inspire his servant Joseph to translate them under the influence of the same spirit by which the servants of God originally wrote them. Sidney Rigdon as-

sisted Joseph in this important labor by acting as his scribe. The Prophet writes:

"Much conjecture and conversation frequently occurred among the Saints concerning the books mentioned, and referred to, in various places in the Old and New Testaments, which were now nowhere to be found. The common remark was, 'they are lost books;' but it seems the Apostolic Church had some of these writings, as Jude mentions or quotes the Prophecy of Enoch, the seventh from Adam. To the joy of the little flock, which in all, from Colesville to Canandaigua, New York, numbered about seventy members, did the Lord reveal the following doings of olden times, from the prophecy of Enoch." (See Pearl of Great Price, pages 17-22.)

Soon after this revelation was given, the Saints in the State of New York were commanded to gather to Ohio (Doc. & Cov., Sec. 37), which was the first revelation the Lord gave in regard to the gathering of the Saints.

January 2, 1831, the Church held its third conference in the house of Peter Whitmer, sen., at Fayette. Besides the ordinary business transacted for the Church, Joseph received a cheering revelation to the members of the Church, in which the Lord, among other things, promised that He would give the Saints a land of inheritance, which they should possess for ever, if they would seek it with all their hearts. (Doc. & Cov., Sec. 38.)

Not long after this conference closed, a man by the name of James Covill, who had been a Baptist minister for forty years, came to Joseph and covenanted with the Lord that he would obey any commandment which should be given him through Jo-

seph; but when the Lord in a revelation (Doc. & Cov., Sec. 39) commanded him to obey the fulness of the gospel as it had been revealed through the Prophet Joseph, Mr. Covill turned away and held fast to his former doctrines and people. In a revelation (Doc. & Cov., Sec. 40) subsequently given to Joseph and Sidney Rigdon, the Lord said that the reason why James Covill rejected the commandment given him, was that Satan tempted him and darkened his mind with fear of persecution, etc.

In the latter part of January, in company with Sidney Rigdon and Edward Partridge, Joseph started with his wife for Kirtland, Ohio, about two hundred miles west of Fayette. The following is recorded in the *Contributor*, Vol. 6, page 125:

"About the first of February, 1831, a sleigh containing four persons drove through the streets of Kirtland and drew up at the door of Gilbert & Whitney's mercantile establishment. The occupants of the vehicle were evenly divided as to sex. One of the men, a young and stalwart personage, alighted, and springing up the steps, walked into the store and to where the junior partner was standing.

"'Newel K. Whitney! Thou art the man!' he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance.

"'You have the advantage of me,' replied the one addressed, as he mechanically took the proffered hand—a half-amused, half-mystified look overspreading his countenance—'I could not call you by name, as you have me.'

"'I am Joseph, the Prophet,' said the stranger, smiling. 'You've prayed me here; now what do you want of me?'

"'Mr. Whitney, astonished, but no less delighted, as soon as his sur-

prise would permit, conducted the party—who were no other than Joseph Smith, his wife Emma and two servants, just arrived from Fayette, the birth-place of the infant Church—across the street to his house on the corner, and introduced them to his wife. She shared fully his surprise and ecstasy.”

Joseph writes: “We were kindly received and welcomed into the house of Brother Newel K. Whitney. My wife and I lived in the family of Brother Whitney several weeks, and received every kindness and attention which could be expected, and especially from Sister Whitney.

“The branch of the Church in this part of the Lord’s vineyard, which had increased to nearly one hundred members, were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of ‘common stock,’ which had existed in what was called ‘the family,’ whose members generally had embraced the everlasting gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation.”

A few days after Joseph’s arrival in Kirtland, Edward Partridge was called by revelation to be the first Bishop in the Church. (Doc. & Cov., Sec. 41.)

February 9, 1831, in the presence of twelve Elders, the Lord gave through Joseph an important revelation, concerning Church government and how transgressors should be dealt with. (Doc. & Cov., Sec. 42.) In this revelation, also, all the Elders, except

Joseph Smith and Sidney Rigdon, were commanded to go out, two and two, to preach the gospel, and the Saints were instructed to pray much to the Lord, who promised that he would reveal unto them the place where the New Jerusalem should be built, in his own due time, etc.

A short time after this a woman came to Joseph “with great pretensions to revealing commandments, laws and other curious matters,” and when Joseph inquired of the Lord concerning this, he received in answer a revelation from God to the effect that none but himself would be appointed to receive revelations and commandments, as long as he lived and remained faithful. (Doc. & Cov., Sec. 43.)

In the latter part of February the Lord commanded (Doc. & Cov., Sec. 44) that the Elders who had gone out on missions should assemble at Kirtland, where a conference was appointed for the 6th of June following.

At this time “many false reports, lies and foolish stories were published in the newspapers and circulated in every direction to prevent people from investigating the work or embracing the faith, but to the joy of the Saints, who had to struggle against every thing that prejudice and wickedness could invent,” the Lord gave a very encouraging revelation on March 7, 1831, in which many prophecies of great importance concerning the Saints and the future condition of the world were revealed. The Saints were also commanded as follows (Doc. & Cov., Sec. 45):

“Gather ye out from the eastern lands, assemble ye yourselves together, ye Elders of my Church; go ye forth into the western countries, call upon the inhabitants to repent, and inasmuch as they do repent, build up churches unto me; and with one heart and with one

mind, gather up your riches that ye may purchase an inheritance which shall hereafter be appointed unto you, and it shall be called the New Jerusalem, a land of peace, a city of refuge, a place of safety for the Saints of the most High God; and the glory of the Lord shall be there, and the terror of the Lord also shall be there, insomuch that the wicked will not come unto it, and it shall be called Zion. And it shall come to pass among the wicked, that every man that will not take his sword against his neighbor must needs flee unto Zion for safety. And there shall be gathered unto it out of every nation under heaven; and it shall be the only people that shall not be at war one with another. And it shall be said among the wicked: Let us not go up to battle against Zion, for the inhabitants of Zion are terrible; wherefore we cannot stand. And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion, singing with songs of everlasting joy."

The following day (March 8th) Joseph received a revelation concerning the Holy Ghost, and another one which directed him to appoint John Whitmer, Church Historian. (Doc. & Cov., Secs. 46 and 47.)

Shortly after Joseph's arrival in Kirtland, the Saints in the State of New York, in obedience to the revelation given the month previous, commenced to migrate to the northern parts of the State of Ohio, principally to Kirtland and neighborhood, which the Lord had selected as one of the Stakes of Zion. This move took place in the spring of 1831, and as early as April and May the Saints began to arrive in Kirtland. Previous to this the Saints in Kirtland were commanded by revelation (Doc. & Cov., Sec. 48) to receive these "eastern brethren" and divide their lands with them until the Lord should command them to gather to the land of their inheritance.

About this time Lemon Copley, "one of the sect called Shaking Quakers, embraced the fulness of the everlasting gospel, apparently honest-hearted,

but still retained ideas that the Shakers were right in some particulars of their faith. In order to have more perfect understanding on the subject, Joseph inquired of the Lord and received a revelation (Doc. & Cov., Sec. 49), in which Sidney Rigdon, Parley P. Pratt and Lemon Copley were called to preach the fulness of the gospel to the Shakers, who, however, did not seem disposed to receive the same, as the Elders named shortly afterwards visited one of their settlements near Cleveland, Ohio, without being able to make any converts among them.

In the meantime Joseph continued the work of translating the Bible, as time and circumstances would allow, and in the month of May, when a number of Elders were present who did not understand the different spirits manifesting themselves in the land, Joseph inquired of the Lord for more intelligence on these matters, when he received the revelation which constitute the 50th section the Doctrine and Covenants.

Concerning the manifestations of these spirits Parley P. Pratt writes as follows: "As I went forth among the different branches, some very strange spiritual operations were manifested, which were disgusting rather than edifying. Some persons would seem to swoon away, and make unseemly gestures, and be drawn or disfigured in their countenances. Others would fall into ecstasies, and be drawn into contortions, cramp, fits, etc. Others would seem to have visions and revelations, which were not edifying, and which were not congenial to the doctrine and spirit of the gospel. In short, a false and lying spirit seemed to be creeping into the Church.

"All these things were new and strange to me, and had originated in the Church during our absence, and previous to the arrival of President Joseph Smith from New York.

"Feeling our weakness and inexperience, and lest we should err in judgment concerning these spiritual phenomena, myself, John Murdock, and several other Elders, went to Joseph Smith, and asked him to inquire of the Lord concerning these spirits or manifestations."

These brethren then joined in prayer in Joseph's translating room, and he dictated in their presence the above named revelation. "Each sentence," continues Elder Pratt, "was uttered slowly and very distinctly, and with a pause between each, sufficiently long for it to be recorded, by an ordinary writer, in long hand. This was the manner in which all his written revelations were dictated and written. There was never any hesitation, reviewing, or reading back, in order to keep the run of the subject; neither did any of these communications undergo revisions, interlinings, or corrections. As he dictated them so they stood, so far as I have witnessed; and I was present to witness the dictation of several communications of several pages each."

In that month (May) the Lord revealed his will to his servant Joseph about locating the Colesville Branch for a short season at Thompson (a place not far from Kirtland), agreeable to the principles of the United Order, about which the revelation contained a number of rules and regulations. (Doc. & Cov., Sec. 21.)

On the 3rd of June, 1831, The Elders, who, according to the commandment of the Lord, had been out preach-

ing the gospel, but had now returned from the various parts of the country where they had been laboring, assembled in Kirtland and held the conference previously appointed. Much instructions was given on this occasion by Joseph, who spoke with great power as he was moved by the Holy Ghost. The spirit of power and testimony also rested upon other Elders in a marvellous manner. Several of the brethren were selected by revelation, and ordained High Priests or to a higher degree of the Melchizedec Priesthood, after the order of the Son of God. This was the first occasion on which this Priesthood was fully revealed and conferred upon the Elders in this dispensation. Previous to this none of the brethren had been ordained to a higher position than the office of a common Elder, except Joseph and Oliver Cowdery, who, as previously related, had been ordained to the Apostleship by Peter, James and John. This was the fourth conference of the Church, and the number of members had now increased to about one thousand.

About this time Joseph received a revelation (Doc. & Cov., Sec. 52), in which the Lord commanded him and about thirty other Elders to journey westward, two and two, to preach the gospel and raise up branches of the Church wheresoever the people would receive their testimony. These Elders should travel by different routes and meet together in conference in the western part of Missouri, about one thousand miles west of Kirtland. The Lord also promised that if his Elders were faithful, the land of their inheritance, which was in the State of Missouri and then possessed by their enemies, should be made known unto them.

Shortly afterward Joseph received a revelation for Algernon Sidney Gilbert (Doc. & Cov., Sec. 53) and another for Newel Knight (Sec. 54). In the latter, the Colesville Branch, which had been located temporarily at Thompson, Ohio, and had there broken their covenants, were commanded to continue their journey to Missouri. These commandments were obeyed, and the Elders soon afterward started on their missions, two and two in company.

While Joseph Smith himself was preparing for the journey, William W. Phelps, who afterward became prominent in the Church, arrived from Kirtland "with his family, as he said to do the will of the Lord." Joseph inquired of the Lord for him and received a revelation for him. (Doc. & Cov., Sec. 55.) Soon afterward Thomas B. Marsh also came to inquire what he should do, when another revelation was given through the Prophet. (Doc. & Cov., Sec. 56.)

Joseph writes: "On the 19th of June, in company with Sidney Rigdon, Martin Harris, Edward Partridge, William W. Phelps, Joseph Coe, A. Sidney Gilbert and his wife, I started from Kirtland, Ohio, for the land of Missouri, agreeable to the commandment before received, wherein it was promised that if we were faithful, the land of our inheritance, even the place for the city of the New Jerusalem, should be revealed. We went by wagon, canal boats and stages to Cincinnati, where I had an interview with the Rev. Walter Scott, one of the founders of the Campbellites, or Newlight Church. Before the close of our interview, he manifested one of the bitterest spirits against the doctrine of the New Testament, where

it says that these signs should follow them that believe (Mark 16: 17, 18), that I ever witnessed among men.

"We left Cincinnati in a steamer, and landed at Louisville, Kentucky, where we were detained three days in waiting for a steamer to convey us to St. Louis. From St. Louis, myself, and Brothers Harris, Phelps, Partridge and Coe, went by land on foot to Independence, Jackson County, Missouri, where we arrived about the middle of July; the rest of the company came by water a few days later.

"Notwithstanding the corruptions and abominations of the times, and the evil spirit manifested towards us on account of our belief in the Book of Mormon, at many places and among various persons, yet the Lord continued his watchful care and loving kindness to us day by day; and we made it a rule, wherever there was an opportunity, to read a chapter in the Bible, and pray; and these seasons of worship gave us great consolation. The meeting with our brethren, who had long awaited our arrival, was a glorious one, and moistened with many tears. It seemed good and pleasant for brethren to meet together in unity. But our reflections were many, coming as we had from a highly cultivated state of society in the East, and standing now upon the confines or western limits of the United States, and looking into the vast wilderness of those that sat in darkness. How natural it was to observe the degradation, leanness of intellect, ferocity and jealousy of a people that were nearly a century behind the time, and to feel for those who roamed about without the bene-

fit of civilization, refinement, or religion; yea, and exclaim in the language of the Prophets: 'When will the wilderness blossom as a rose? When will Zion be built up in her glory, and where will thy Temple stand, unto which all nations shall come in the last days?' "

Shortly after their arrival in Jackson County, Joseph received a revelation (Doc. & Cov., Sec. 57) by which the anxiety of the brethren was relieved concerning their land of inheritance and the place where the New Jerusalem should be built. The Lord said in this revelation that Independence was the center place for the city, and that a spot for the Temple was lying westward, "upon a lot which was not far from the court house." The Lord also told the Saints that it was wisdom to buy land in all the regions round about that they might secure it for an everlasting inheritance. A. Sidney Gilbert was appointed by revelation to act as agent for the Church, in which capacity he was to receive means toward the purchase of land for the Saints. Edward Partridge, who previously had been ordained to the office of a Bishop, with two counselors as his assistants, was commanded to divide unto the Saints their inheritances according to the size of their respective families. The Bishop and agent were also commanded to make preparations for receiving the Saints who were on the road from Ohio, in order that they, on their arrival, might be located on the lots of their inheritances. A. Sidney Gilbert was furthermore commanded to open a store and establish himself as Church merchant, to "sell goods without fraud" and use the means acquired thereby for the purchase of lands.

William W. Phelps was commanded to remain and establish himself as a printer for the Church. The brethren made immediate preparations to comply with all these commandments.

"The first Sabbath after our arrival in Jackson County," writes the Prophet, "Brother William W. Phelps preached to a western audience over the boundary of the United States, wherein were present specimens of all the families of the earth: Shem, Ham and Japhet; several of the Lamanites or Indians—representatives of Shem; quite a respectable number of negroes—descendants of Ham; and the balance was made up of citizens of the surrounding country and fully represented themselves as pioneers of the West. At this meeting two were baptized, who had previously believed in the fulness of the gospel. During this week the Colesville Branch, referred to in the latter part of the last revelation, and Sidney Rigdon, A. Sidney Gilbert and wife, and Elders Morley and Booth arrived."

August 1, 1831, a revelation (Doc. & Cov., Sec. 58) was given through the Prophet Joseph, in which the Lord chastised a number of the brethren and foretold that much tribulation would come over the Saints. He says:

"Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow after much tribulation. For after much tribulation cometh the blessings. Wherefore the day cometh that ye shall be crowned with much glory; the hour is not yet, but is nigh at hand. Remember this, which I tell you before, that you may lay it to heart, and receive that which is to follow."

This peculiar prediction the Saints could not then easily understand as there was no prospect of trouble at that time, but afterwards, by actual

experience and the literal fulfillment of the revelation, they learned that Joseph indeed was a true Prophet.

Joseph continues: "On the 2nd of August, I assisted the Colesville Branch of the Church to lay the first log for a house, as a foundation of Zion in Kaw Township, twelve miles west of Independence. The log was carried and placed by twelve men, in honor of the twelve tribes of Israel. At the same time, through prayer, the land of Zion was consecrated and dedicated by Elder Rigdon for the gathering of the Saints. It was a season of joy to those present, and afforded a glimpse of the future, which time will yet unfold to the satisfaction of the faithful. * * * On the 3rd day of August, I proceeded to dedicate the spot for the Temple, a little west of Independence, and there were also present Sidney Rigdon, Edward Partridge, Wm. W. Phelps, Oliver Cowdery, Martin Harris and Joseph Coe.

The 87th Psalm was read: the scene was solemn and impressive.

On the 4th I attended the first conference in the land of Zion. It was held at the house of Brother Joshua Lewis, in Kaw Township, in the presence of the Colesville Branch of the Church. The Spirit of the Lord was there."

This was the fifth conference of the Church. On the 7th of August, Joseph attended the funeral of Sister Polly Knight, wife of Joseph Knight, sen. She was the first member of the Church who died in Jackson County. On the same day the Prophet received a revelation about the Sabbath. (Doc. & Cov., Sec. 59.)

Aug. 8, 1831, Joseph received a revelation (Doc. & Cov., Sec. 60) commanding a number of Elders to return

to the East, among whom were Joseph, Sidney Rigdon and Oliver Cowdery.

"On the 9th," writes Joseph, "in company with ten Elders, I left Independence Landing, for Kirtland. We started down the river in canoes, and went the first day as far as Fort Osage, where we had an excellent wild turkey for supper. Nothing very important occurred till the third day, when many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, at McIlwaine's Bend, Brother Phelps, in open vision by daylight, saw the destroyer, in his most horrible power, ride upon the face of the waters; others heard the noise, but saw not the vision."

The next morning after prayer, Joseph received a revelation concerning the curse resting upon the waters because of the wickedness of men. (Doc. & Cov., Sec. 61.)

On the 13th the company met several of the Elders on their way to the land of Zion, and after the joyful salutation with which brethren who are actually contending for the faith once delivered to the Saints meet each other, Joseph received another revelation (Doc. & Cov., Sec. 62), in which the Lord's will was manifested in regard to those who met the Prophet and his company.

"After this meeting with the Elders," continues Joseph, "Sidney Rigdon, Oliver Cowdery and myself continued our journey by land to St. Louis, where we overtook Brothers Phelps and Gilbert. From this place we took stage, and they went by water to Kirtland, where we arrived safe and well on the 27th. Many things transpired upon this journey to strength-

en our faith, and which displayed the goodness of God in such a marvelous manner, that we could not help beholding the exertions of Satan to blind the eyes of the people, so as to hide the true light that lights every man that comes into the world."

CHAPTER 6.

The manner in which the land of Zion can be obtained.—Unsuccessful attempt in writing a revelation.—Mobbing in Hiram.—Joseph is acknowledged as president of the High Priesthood.—The Book of Commandments is printed.—An unlucky drive.—An attempt is made to poison Joseph.—*The Evening and Morning Star*.—Brigham Young's first meeting with the Prophet.—Remarkable prophecies.—An interesting conference.—The translation of the Bible finished.—Joseph makes a missionary trip to Canada.—Revelation concerning the exiled Saints.—A printing press established in Kirtland.

In these early days of the Church there was a great anxiety to obtain the word of the Lord upon every subject which in any way concerned the welfare and salvation of the Saints, and as "the land of Zion" at that time was the most important temporal object they had in view, Joseph inquired of the Lord for further information in regard to the gathering of the Saints to Missouri, the purchase of land and other matters connected therewith. In a revelation (Doc & Cov., Sec. 63) given in answer to this inquiry, the Lord explained the necessity of gathering means as soon as possible wherewith to purchase land in Jackson County; "for," says the Lord, "the land of Zion shall not be obtained but by purchase or by blood, otherwise there is no inheritance for you. And if by purchase, behold you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged

from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance."

Joseph spent the forepart of September in making preparations to remove to the town of Hiram, Portage County, Ohio, there to recommence the translation of the Bible. Sept. 11th, he received another revelation (Doc. & Cov., Sec. 64), in which the Lord rebukes a number of leading men in the Church for not having kept his commandments. He also says that he would "retain a stronghold in the land of Kirtland for the space of five years."

The following day (Sept. 12th) Joseph returned with his family to the township of Hiram, situated about thirty miles southeast of Kirtland, and commenced living with John Johnson. (See pages 32 and 111.) About the same time Sidney Rigdon removed to Hiram to act in his office as Joseph's scribe. As soon as they had arranged the affairs of their new home, they resumed the work of translating the Scriptures, continuing with this labor as much as time would permit them during the following winter.

In the forepart of October Joseph received a commandment in relation to prayer (Doc. & Cov., Sec. 15), and toward the end of the month Orson Hyde, afterwards a prominent Apostle, was baptized. (See page 36.)

"About this time," writes Joseph, "Ezra Booth came out as an apostate. He came into the Church upon seeing a person healed of an infirmity of many years' standing. He had been a Methodist priest for some time previous to his embracing the fulness of the gospel, as developed in the Book of Mormon; and upon his admission into the Church he was ordained an

Elder. As will be seen by the foregoing revelations, he went up to Missouri as a companion of Elder Morley; but when he actually learned that faith, humility, patience and tribulation go before blessing, and that God brings low before he exalts; that instead of the 'Savior's granting him power to smite men and make them believe,' (as he said he wanted God to do in his own case)—when he found he must become all things to all men, that he might, peradventure, save some; and that, too, by all diligence, by perils by sea and land, as was the case in the days of Jesus, then he was disappointed. In the 6th chapter of St. John's Gospel, 26th verse, it is written: 'Verily, verily I say unto you, ye seek me, not because ye saw the miracles, but because we did eat of the loaves, and were filled.' So it was with Booth; and when he was disappointed by his own evil heart, he turned away, and, as said before, became an apostate, and wrote a series of letters, which, by their coloring, falsity and vain calculations to overthrow the work of the Lord, exposed his weakness, wickedness and folly, and left him a monument of his own shame for the world to wonder at.

"A conference was held in which Brother William W. Phelps was instructed to stop at Cincinnati on his way to Missouri and purchase a press and type, for the purpose of establishing and publishing a monthly paper at Independence, Jackson County, Missouri, to be called the *Evening and Morning Star*. * * *

"On the 11th of October, a conference was held at Brother Johnson's where I was living, at which the Elders were instructed in the ancient manner of conducting meetings, of

which knowledge most of them were ignorant. A committee of six was appointed to instruct the several branches of the Church. Elders David Whitmer and Reynolds Cahoon were appointed as two of the said committee; with the further duty on their mission, of setting forth the condition of Brothers Joseph Smith, jun., and Sidney Rigdon, that they might obtain means to continue the translation. This conference adjourned till the 25th of October, to meet at the house of Irenus Burnett, in Orange, Cuyahoga County.

"On the 21st, I attended a special conference, to settle a difficulty which had occurred in Kirtland, on account of William Cahoon and Peter Devolve having abused one of brother Whitney's children. Elder Rigdon and myself were appointed to go to Kirtland and settle the difficulty, which we did.

At the conference on the 25th, at Orange, twelve High Priests, seventeen Elders, four Priests, three Teachers and four Deacons, together with a large congregation, attended. Much business was done, and the four remaining members of the committee, authorized by the conference at Hiram on the 11th, were appointed, and consisted of Simeon Carter, Orson Hyde, Hyrum Smith and Emer Harris."

This was the sixth general conference of the Church.

At the request of Wm. E. McLellin Joseph inquired of the Lord and received a revelation calling Wm. E. McLellin and Samuel H. Smith to the ministry. (Doc. & Cov., Sec. 66.)

Another special conference was held November 1, 1831, at Hiram, where it was decided that Oliver Cowdery

should go to Independence, Missouri, with the revelations which Joseph had received up to that time, and get them printed. On the same day a revelation which was afterwards known as the Lord's Preface to the Book of Commandments was given. (Doc. & Cov., Sec. 1.)

About this time there was some conversation among the brethren concerning revelations and language, and some of the Elders, who considered themselves learned men, thought the revelations which Joseph received might be written in a better style. While this was being discussed another revelation was given through the Prophet, in which the Lord said that the Elders who found fault with the language of the revelations might seek out the least revelation which Joseph had received, and appoint the wisest man among them to write one like it; and if they could do it, then they should be justified in saying they did not know that the commandment which Joseph had received were true, but if they could not do it, the Lord would condemn them, if they did not bear record that they were true. (Doc. & Cov., Sec. 67.)

"After the foregoing was received," writes the Prophet, "William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present, who witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumen-

tality; and the Elders signified a willingness to bear testimony of their truth to all the world."

Wm. E. McLellin afterwards apostatized and became a bitter enemy to the work of God and to Joseph. (See pages 38 and 39.)

During that month (November) Joseph received four other revelations. In one of these, addressed to Orson Hyde, Luke S. Johnson, Lyman E. Johnson and Wm. E. McLellin (Doc. & Cov., Sec. 68), the Lord explains the nature and authority of the Aaronic Priesthood, the duties of parents toward their children, etc. He also says:

"Now I, the Lord, am not well pleased with the inhabitants of Zion (Jackson County, Missouri), for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness."

On the 3rd of November the revelation known as the Appendix (Doc. & Cov., Sec. 133) was given, and shortly afterwards a revelation (Sec. 69) appointing John Whitmer to accompany Oliver Cowdery to Missouri.

Joseph writes: "My time was occupied closely in reviewing the commandments and sitting in conference, for nearly two weeks; for from the 1st to the 12th of November we held four special conferences. In the last, which was held at Brother Johnson's in Hiram, after deliberate consideration, in consequence of the Book of Revelations, now to be printed, being the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man; and the riches of eternity within the compass of those who are willing to live by every word that proceedeth out of the

mouth of God—therefore the conference voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally. The great benefits to the world which result from the Book of Mormon and the revelations, which the Lord has seen fit in his infinite wisdom to grant unto us for our salvation, and for the salvation of all that will believe, were duly appreciated; and in answer to an inquiry, I received the following revelation.” (Doc. & Cov., Sec. 70.)

In the latter part of November, Oliver Cowdery and John Whitmer took their departure for Jackson County, Missouri, with the revelations, which had been arranged and dedicated by prayer by the Prophet.

Wm. W. Phelps had already started for Missouri, and with a press and type which, according to instructions, he had purchased in Cincinnati, Ohio, he arrived safe and well at Independence. He immediately commenced to arrange the type preparatory for publishing a monthly paper in the interest of the Church. Quite a number of other Saints from Ohio removed to Missouri the same fall.

After Elders Cowdery and Whitmer had started for Missouri, Joseph resumed the work of translating the Scriptures and continued in this branch of his calling, with Sidney Rigdon as scribe, until the 1st of December, when both were called by revelation (Doc. & Cov., Sec. 71) to proclaim the gospel in the regions round about. In obedience to this commandment they went to Kirtland on the 3rd of December. On the 4th they met with a number of Elders and members at that place, on which occasion they also ordained Newel K.

Whitney to the office of a Bishop and appointed him to preside over the Kirtland Stake. A revelation defining the duties of the Bishop at Kirtland and containing additional laws and commandments in relation to Church government was also given through the Prophet. (Doc. & Cov., Sec. 72.) Joseph continues:

“From this time until the 8th or 10th of January, 1832, myself and Elder Rigdon continued to preach in Shalersville, Ravenna, and other places, setting forth the truth, vindicating the cause of our Redeemer; showing that the day of vengeance was coming upon this generation like a thief in the night; that prejudice, blindness and darkness filled the minds of many, and caused them to persecute the true Church, and reject the true light; by which means we did much towards allaying the excited feelings which were growing out of the scandalous letters then being published in the *Ohio Star*, at Ravenna, by the before-mentioned apostate, Ezra Booth.”

January 10, 1832, Joseph was commanded to resume his work of translating the Scriptures and continue this labor until it was finished. (Doc. & Cov., Sec. 73.) Subsequently he received by revelation an explanation of the First Epistle to the Corinthians, Chapter 7, Verse 14. (Doc. & Cov., Sec. 74.)

January 25th, the seventh General conference of the Church was held, at Amherst, Lorraine County, Ohio. Considerable business was done, and a number of Elders were called by revelation (Doc. & Cov. 75) to the ministry, and appointed to take missions to various parts of the United States.

“Upon my return from Amherst conference,” writes Joseph, “I resumed

the translation of the Scriptures. From sundry revelations which had been received, it was apparent that many important points touching the salvation of man, had been taken from the Bible, or lost before it was compiled. It appeared self-evident from what truths were left, that if God rewarded every one according to the deeds done in the body, the term 'Heaven,' as intended for the Saints' eternal home, must include more kingdoms than one. Accordingly, on the 16th of February, 1832, while translating St. John's Gospel, myself and Elder Rigdon saw the following Vision. (Doc. & Cov., Sec. 76.)

"Nothing could be more pleasing to the Saints upon the order of the Kingdom of the Lord, than the light which burst upon the world through the foregoing vision. Every law, every commandment, every promise, every truth and every point touching the destiny of man, from Genesis to Revelations, where the purity of the Scriptures remains unsullied by the folly of men, go to show the perfection of the theory of different degrees of glory in the future life, and witnesses the fact that that document is a transcript from the records of the eternal world. The sublimity of the ideas; the purity of the language; the scope for action; the continued duration for completion, in order that the heirs of salvation may confess the Lord and bow the knee; the rewards for faithfulness, and the punishments for sins, are so much beyond the narrow-mindedness of men, that every honest man is constrained to exclaim. 'It came from God.'

"About the 1st of March, in connection with the translation of the Scriptures, I received the following

explanation of the revelations of St. John." (Doc. & Cov., Sec. 77.)

In March, 1832, Joseph received the revelations constituting Sections 78, 79, 80 and 81 of the Doctrine and Covenants. On the night of the 25th of March, Joseph and Sidney Rigdon were brutally treated by a mob at Hiram, and barely escaped with their lives. (See pages 112-114,) One of Joseph's children, an adopted son (Joseph Smith Murdock), who was sick with the measles and in bed with him at the time of the outrage, was thereby exposed to the night air, and died a few days later. He may, therefore, be called the first martyr of this dispensation.

April 2, 1832, in obedience to revelation (Doc. & Cov., Sec. 78, Verse 9), Joseph left Hiram to make another visit to Missouri, accompanied by Newel K. Whitney, Peter Whitmer, jun., and Jesse Gauze. Joseph writes:

"Not wishing to go to Kirtland, as another mob existed in that neighborhood (and indeed, the spirit of mobocracy was very prevalent through that whole region of country at the time), Brother George Pitkin took us in his wagon by the most expeditious route to Warren, where we arrived the same day, and were there joined by Elder Rigdon, who left Chardon in the morning; and proceeding onward, we arrived at Wellsville the next day, and the day following at Steubenville, where we left the wagon; on Wednesday, April 5th, we took passage on board a steam-packet for Wheeling, Virginia, where we purchased a lot of paper for the press in Zion, then in care of W. W. Phelps.

"After we left Hiram, fearing for the safety of my family, on account of the mob, I wrote to my wife (in

connection with Bishop Whitney), suggesting that she go to Kirtland and tarry with Brother Whitney's family until our return. She went to Kirtland, to Brother Whitney's, and Sister Whitney's aunt, Sarah Smith (who was then living with her), inquired of her niece if my wife was going to stay there; and, on being answered in the affirmative, said she should go away, for there was not room enough for both of them. Accordingly, my wife left immediately, having enjoyed only about two hours' visit. She then went to Brother Reynolds Cahoon's, and Father Smith's, and Doctor Williams', where I found her very disconsolate on my return.

"From Wheeling we took passage on board the steamer *Trenton*. While at the dock, during the night, the boat was twice on fire, burning the whole width of the boat through into the cabin, but with so little damage that the boat went on in the morning; and when we arrived at Cincinnati, some of the mob, which had followed us, left us, and we arrived at Louisville the same night. Captain Brittle offered us protection on board of his boat, and gave us supper and breakfast gratuitously. At Louisville we were joined by Elder Titus Billings, who was journeying with a company of Saints from Kirtland to Zion, and we took passage on the steamer *Charleston* for St. Louis, where we parted with Brother Billings and company, and by stage arrived at Independence, Missouri, on the 24th of April, having traveled a distance of about three hundred miles from St. Louis. We found the brethren in Zion generally enjoying health and faith, and they were extremely glad to welcome us among them.

"On the 26th I called a general council of the Church, and was acknowledged as the President of the High Priesthood, according to a previous ordination at a conference of High Priests, Elders and members, held at Amherst, Ohio, January 25, 1832. The right hand of fellowship was given to me by the Bishop, Edward Partridge, in behalf of the Church. The scene was solemn, impressive and delightful. During the intermission, a difficulty or hardness, which had existed between Bishop Partridge and Elder Rigdon, was amicably settled, and when we came together in the afternoon, all hearts seemed to rejoice, and I received the following revelation, showing the order given to Enoch and the Church in his day. (Doc. & Cov., Sec. 82.)

"On the 27th we transacted considerable business for the salvation of the Saints, who were settling among a ferocious set of mobbers, like lambs among wolves. It was my endeavor to so organize the Church, that the brethren might eventually be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love.

"On the 28th and 29th, I visited the brethren above Big Blue River, in Kaw Township, a few miles west of Independence, and received a welcome only known by brethren and sisters united as one in the same faith, and by the same baptism, and supported by the same Lord. The Colesville Branch, in particular, rejoiced as the ancient Saints did with Paul. It is good to rejoice with the people of God. On the 30th I returned to Independence, and again sat in council with the brethren and received the fol-

lowing revelation about the maintenance of widows and orphans in the Church. (Doc. & Cov., Sec. 83.)

"Our council was continued on the 1st of May, when it was ordered that 3,000 copies of the Book of Commandments be printed as the first edition; that William W. Phelps, Oliver Cowdery and John Whitmer be appointed to review and prepare such revelations for the press as shall be deemed proper for publication, and print them as soon as possible at Independence, Missouri, the announcement to be made that they are 'published by W. W. Phelps & Co.' It was also ordered that Wm. W. Phelps correct and print the hymns which had been selected by Emma Smith in fulfillment of the revelation.

"Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which action, with a few exceptions, was hailed with joy by the brethren. Before we left Independence, Elder Rigdon preached two powerful discourses, which, so far as outward appearance was concerned, gave great satisfaction to the people.

"On the 6th of May I gave the parting hand to the brethren in Independence, and, in company with Brothers Rigdon and Whitney, commenced a return to Kirtland, by stage to St. Louis, from thence to Vincennes, Indiana, and from thence to New Albany, near the falls of the Ohio River. Before we arrived at the latter place, the horses became frightened, and while going at full speed Bishop Whitney attempted to jump out of the coach, but having his coat fast, caught his foot in the wheel, and had his leg and foot broken in several places; at the same time I jumped out unhurt. We put up at Mr. Porter's public house, in

Greenville, for four weeks, while Elder Rigdon went directly forward to Kirtland. During all this time Brother Whitney lost not a meal of victuals or a night's sleep, and Doctor Porter, our landlord's brother who attended him, said, it was a pity we had not got some Mormons there, as they could set broken bones or do anything else. I tarried with Brother Whitney and administered to him till he was able to be moved.

"While at this place I frequently walked out in the woods, where I saw several fresh graves; and one day when I rose from the dinner-table, I walked directly to the door and commenced vomiting most profusely. I raised large quantities of blood and poisonous matter, and so great were the muscular contortions of my system, that my jaw in a few moments was dislocated. This I succeeded in replacing with my own hands, and made my way to Brother Whitney (who was on the bed), as speedily as possible; he laid his hands on me and administered to me in the name of the Lord, and I was healed in an instant, although the effect of the poison was so powerful, as to cause much of the hair to become loosened from my head. Thanks be to my heavenly Father for his interference in my behalf at this critical moment, in the name of Jesus Christ. Amen.

"Brother Whitney had not had his foot moved from the bed for nearly four weeks, when I went into his room, after a walk in the grove, and told him if *he would agree* to start for home in the morning, we would take a wagon to the river, about four miles, and there would be a ferry-boat in waiting which would take us quickly across where we would find a hack which

would take us directly to the landing, where we should find a boat in waiting, and we would be going up the river before 10 o'clock and have a prosperous journey home. He took courage and told me he would go. We started next morning and found everything as I had told him, for we were passing rapidly up the river before 10 o'clock, and landing at Wellsville, took stage-coach to Chardon, from thence in a wagon to Kirtland, where we arrived some time in June.

"As soon as I could arrange my affairs, I commenced the translation of the Scriptures, and thus I spent most of the summer."

In June, 1832, the first number of the *Evening and Morning Star* (See page 31) was published in Independence, Jackson County, Mo., by Wm. W. Phelps & Co. This was the first paper published by the Saints in this dispensation; its mission was to "spread light and truth among the children of men," assist the Elders in their missionary labor and teach and encourage the Saints generally. It was the only paper published in Upper Missouri at that time; its office being situated within twelve miles of the western boundary of the State of Missouri, and about 120 miles west of any other press in the States, 1,000 miles west from Kirtland and 1,300 miles from New York City. In connection with the *Star* a weekly paper called the *Upper Missouri Advertiser* was published, giving the general news of the day.

During the summer of 1832 the Elders continued to preach with unabated zeal, notwithstanding they were constantly subjected to abuse and persecution from the hands of the wicked.

Branches of the Church were organized in various parts of the United States and Canada, and the work made rapid progress. In the fall the Elders began to return from their missions in the Eastern States and reported their several stewardships in the Lord's vineyard; and while they were yet together the Prophet inquired of the Lord and received on the 22nd and 23rd of September a very important revelation on Priesthood. (Doc. & Cov., Sec. 84.) In this revelation the Lord says:

"Verily this is the word of the Lord, that the city New Jerusalem shall be built by the gathering of the Saints, beginning at this place, even the place of the Temple, which Temple shall be reared in this generation; for verily this generation shall not all pass away until an house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord which shall fill the house."

The following glorious promises were also made by the Lord to his servants on the same occasion, the fulfillment of which in thousands of cases ought to convince every honest-minded person that Joseph Smith was indeed a Prophet of the living God:

"Therefore, as I said unto mine Apostles, I say unto you again, that every soul who believeth on your words, and is baptized by water for the remission of sins, shall receive the Holy Ghost; and these signs shall follow them that believe:—In my name they shall do many wonderful works; in my name they shall cast out devils; in my name they shall heal the sick; in my name they shall open the eyes of the blind, and unstop the ears of the deaf; and the tongue of the dumb shall speak; and if any man shall administer poison unto them it shall not hurt them; and the poison of a serpent shall not have power to harm them."

Joseph continued to translate and administer to the Church through the fall, excepting a rapid journey to Albany, New York and Boston, in company with Bishop Newel K. Whitney,

from which he returned on the 6th of November, immediately after the birth of his eldest son Joseph, who was born at Kirtland, Ohio, November 6, 1832.

The Saints in Jackson County made rapid progress and their number increased steadily by the immigration of Saints from various parts of the country. Large tracts of land were purchased from the United States government, several hundred farms were opened, and mills and many extensive improvements commenced. On the 27th of November, Joseph wrote an encouraging letter and revelation to the Saints in Zion (Doc. & Cov., Sec. 85), while an extensive correspondence was kept up between the two places, Kirtland and Independence.

Some time during that month (November), Joseph met Brigham Young and Heber C. Kimball, who came to Kirtland on a visit. (See pages 25 and 33.)

December 6, 1832, Joseph received a revelation explaining the parable of the wheat and the tares (Doc. & Cov., Sec. 86), and on the 25th the important revelation foretelling the war between the Southern and Northern States, which broke out 29 years later. (Doc. & Cov., Sec. 87.)

In a communication which was written a few days later to N. C. Seaton, editor of a paper published in Rochester, New York, the Prophet says:

"I am prepared to say by the authority of Jesus Christ, that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our nation."

The literal fulfilment of these predictions is now a matter of history. In the same letter the Prophet further says:

"I declare unto you the warning which the

Lord has commanded me to declare unto this generation, remembering that the eyes of my Maker are upon me, and that to him I am accountable for every word I say, wishing nothing worse to my fellowmen than their eternal salvation; therefore, 'Fear God, and give glory to him, for the hour of his judgment is come.' Repent ye, repent ye, and embrace the everlasting covenant, and flee to Zion, before the overflowing scourge overtake you; for there are those now living upon the earth whose eyes shall not be closed in death until they see all these things, which I have spoken, fulfilled."

On December 27th Joseph received that lengthy, important revelation which was afterwards known among the Saints as the "Olive Leaf." (Doc. & Co., Sec. 88.) In this the Lord revealed many grand and glorious principles and foretold some of the great things which will come to pass in the last days. It also contained a commandment to the Saints to build a "House of God" in Kirtland (Verse 119), and to open a school for the benefit of the Elders, to be known as the school of the Prophets (Verse 127).

In those days Joseph was much troubled in spirit by the conduct of the leading Elders and the Saints in Jackson County, Missouri. They obeyed not the commandments which the Lord had given them as strictly as they should have done, although they did not transgress the laws of the country. But Joseph did not hide the word of the Lord for them. In a letter which he wrote to Wm. W. Phelps, editor of the *Star*, he gave them solemn warnings of the judgments that were in store for them in consequence of their transgressions, and urged them to repent.

On the 14th of January, 1833, a conference of twelve High Priests sent a long epistle of the same nature to the Saints in Missouri. After receiving

these warnings the Saints in Zion commenced to humble themselves and repent of their sins. Thus a special council of High Priests assembled in Zion, February 26, 1833, and a general epistle was written to the Presidency in Kirtland, in which the Saints in Zion promised to obey the commandment of the Lord. With this Joseph and the brethren in Kirtland were satisfied, and in a revelation subsequently given through Joseph, the Lord acknowledged their repentance and said that the angels rejoiced over them. (Doc. & Cov., Sec. 91, Verse 34.)

During that month (February, 1833) Joseph organized the School of the Prophets in Kirtland, in which institution of learning the Elders made good progress in the knowledge of God. The school was continued during the winter. As there was no suitable school building in Kirtland at that time, the brethren hired a room for school purposes. Joseph writes:

"This winter (1832-1833) was spent in translating the Scriptures, in the School of the Prophets, and sitting in conferences. I had many glorious seasons of refreshing. The gifts which follow them that believe and obey the gospel, as tokens that the Lord is ever the same in his dealings with the humble lovers and followers of truth, began to be poured out among us, as in ancient days, for as we, viz., Joseph Smith, jun., Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, Hyrum Smith, Zebedee Coltrin, Joseph Smith, sen., Samuel H. Smith, John Murdock, Lyman E. Johnson, Orson Hyde and Ezra Thayer, High Priests, and Levi W. Hancock and William Smith, Elders, were assembled in conference, on the 22nd day of January (1833), I spoke to the conference in

another tongue, and was followed in the same gift by Brother Zebedee Coltrin, and he by Brother William Smith, after which the Lord poured out his spirit in a miraculous manner, until all the Elders present spake in tongues, and several members, both male and female, exercised the same gift. Great and glorious were the divine manifestations of the Holy Spirit. Praises were sung to God and the Lamb; speaking and praying, all in tongues, occupied the conference until a late hour at night, so rejoiced were we at the return of these long absent blessings.

"On the 23rd of January we again assembled in conference; when, after much speaking, singing, praying, and praising God, all in tongues, we proceeded to the washing of feet (according to the practice recorded in the 13th chapter of John's Gospel), as commanded of the Lord. Each Elder washed his own feet first, after which I girded myself with a towel and washed the feet of all of them, wiping them with the towel with which I was girded. Among the number, my father presented himself, but before I washed his feet, I asked of him a father's blessing, which he granted by laying his hands upon my head, in the name of Jesus Christ, and declaring that I should continue in the Priest's office until Christ comes. At the close of the scene, Brother Frederick G. Williams, being moved upon by the Holy Ghost, washed my feet in token of his fixed determination to be with me in suffering, or in journeying, in life or in death, and to be continually on my right hand; in which I accepted him in the name of the Lord.

"I then said to the Elders: As I have done, so do ye: wash ye, there-

fore, one another's feet; and by the power of the Holy Ghost I pronounced them all clean from the blood of this generation; but if any of them should sin wilfully after they were thus cleansed and sealed up unto life eternal, they should be given over to the buffetings of Satan until the day of redemption. Having continued all day in fasting, prayer, and ordinances, we closed by partaking of the Lord's Supper. I blessed the bread and wine in the name of the Lord, when we all ate and drank and were filled; then sung a hymn and the meeting adjourned.

"I completed the translation and review of the New Testament, February 2, 1833, and sealed it up, no more to be opened till it arrived in Zion."

February 27, 1833, Joseph received the revelation known as the Word of Wisdom. (Doc. & Cov., Sec. 89.) On the 8th of March he received a revelation concerning the keys of the Kingdom (Sec. 90), the following day one in relation to the Apocrypha (Sec. 91), and on the 15th of the same month the Lord gave him commandments concerning the order of the Church for the benefit of the poor (Sec. 92).

In a meeting of High Priests held in the "school-room of the Prophets" in Kirtland, March 18, 1833, Joseph Smith ordained Sidney Rigdon and Frederick G. Williams to act as his counselors in the Presidency of the High Priesthood according to revelation. (Doc. & Cov., Sec. 90, Verse 6.) This was the first organization of the First Presidency of the Church. (See page 73.) About this meeting Joseph writes:

"I exhorted the brethren to faithfulness and diligence in keeping the

commandments of God, and gave much instruction for the benefit of the Saints, with a promise that the pure in heart should see a heavenly vision; and after remaining a short time in secret prayer, the promise was verified; for many present had the eyes of their understanding opened by the spirit of God, so as to behold many things. I then blessed the bread and wine, and distributed a portion to each. Many of the brethren saw a heavenly vision of the Savior, and concourses of angels, and many other things, of which each one has a record of what they saw."

May 6, 1833, two important revelations were given through the Prophet. (Doc. & Cov., Secs. 93 and 94.) In one of these the Lord gave instructions in relation to the dimensions of the Temple to be built to his name in Kirtland. On the 1st of June another revelation was given on the same subject Doc. & Cov., Sec. 95), and on the 4th the Lord instructed Joseph in regard to the order of the city or Stake of Kirtland (Doc. & Cov., Sec. 96), the building of which absorbed the attention of the Saints for a number of years afterwards. (See *Kirtland*, page 62.)

June 25, 1833, the First Presidency in Kirtland wrote an important letter to William W. Phelps and the Saints in Missouri. We give the following extracts:

"The truth triumphs gloriously in the East; multitudes are embracing it. * * * We send by this mail a draft of the city of Zion, with explanations, and a draft of the house to be built immediately in Zion, for the Presidency, as well as for all purposes of religion and instruction.

"Kirtland, the Stake of Zion, is strengthening continually. When the enemies look at her, they wag their heads and march along.
* * *

"A man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church Book. * * *

"The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop's judgment, is giving to the Bishop more power than a king has; and, upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance of equilibrium of power between the Bishop and the people; and thus harmony and good-will may be preserved among you. Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that he wants as much as he claims. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them. * * *

"When the Bishops are appointed according to our recommendation, it will devolve upon them to see to the poor, according to the laws of the Church. In regard to the printing of the New Translation, it cannot be done until we can attend to it ourselves, and this we will do as soon as the Lord permits. * * *

"The order of the Literary Firm is a matter of stewardship, which is of the greatest importance; and the mercantile establishment God commanded to be devoted to the support thereof, and God will bring every transgression into judgment.

"Say to the brothers Hulet, and to all others, that the Lord never authorized them to say, that the devil, his angels, or the sons of perdition, should ever be restored; for their state of destiny was not revealed to man, is not revealed, nor ever shall be revealed, save to those who are made partakers thereof; consequently those who teach this doctrine have not received it of the spirit of the Lord. Truly Brother Oliver declared it to be the doctrine of devils. We, therefore,

command that this doctrine be taught no more in Zion. * * * * The number of disciples in Kirtland is about one hundred and fifty. We have commenced building the House of the Lord, in this place, and it goes on rapidly. Good news from the east and south of the success of the laborers is often saluting our ears. It is a general time of health among us; families all well, and day and night we pray for the salvation of Zion."

July 2, 1833, Joseph finished the translation of the Bible, and on the 23rd the corner stones of the Kirtland Temple were laid. (See *Kirtland Temple*, page 74.)

On the 2nd of August the Prophet received a comforting revelation concerning the Saints in Missouri (Doc. & Cov., Sec. 97), and on the 6th another revelation commanding the Saints to observe the constitutional laws of the land, to forgive their enemies and cultivate a spirit of charity towards all men. (Doc. & Cov., Sec. 98.)

A few days later John Murdock was called to the ministry by revelation. (Doc. & Cov., Sec. 99.)

In the beginning of September Oliver Cowdery arrived at Kirtland as a special messenger from the Saints in Missouri, bringing news of the persecutions, the destruction of the printing office, etc., in Jackson County. Arrangements were made to dispatch Elders Orson Hyde and John Gould to Missouri, with advice to the Saints in their unfortunate situation.

September 11, 1833, Joseph Smith, Frederick G. Williams, Sidney Rigdon, Newell K. Whitney and Oliver Cowdery (delegate from the Saints in Missouri) met in council to consider the expediency of establishing a printing press in Kirtland. It was resolved that such a press be established and "conducted under the firm name of F. G. Williams & Co., and that a

periodical entitled *The Latter-day Saints' Messenger and Advocate* be published; also that the *Star*, formerly published in Jackson County, Mo., be printed by the new firm at Kirtland." Soon afterward Oliver Cowdery and Bishop Whitney were sent to New York to purchase a press and other necessary material for a printing office.

The following is Joseph's own account of a missionary trip made by him to Canada:

"On the 5th of October, 1833, I started on a journey east, and to Canada, in company with Elders Rigdon and Freeman Nickerson, and arrived the same day at Lamb's Tavern, in Ashtabula; and the day following, the Sabbath, we arrived at Springfield, whilst the brethren were in meeting, and Elder Rigdon spoke to the congregation. A large and attentive congregation assembled at Brother Rudd's in the evening, to whom we bore our testimony.

"We continued at Springfield until the 8th of October, when we removed to Brother Roundy's at Elk Creek; and, continuing our journey, on the evening of the 9th arrived at a tavern, and on the 10th, at Brother Job Lewis', in Westfield, where we met the brethren according to previous appointment, and spoke to them as the Spirit gave utterance, greatly to their gratification. * * *

"On the day following (Oct. 13th) Elder Rigdon preached to a large congregation, at Freeman Nickerson's, and I bore record, while the Lord gave us his spirit in a remarkable manner.

"Monday, 14th. Continued our journey towards Canada, and arrived at Lodi, where we had an appointment, and preached in the evening to a small

assembly, and made an appointment for Tuesday, the 15th at 10 o'clock a. m., to be in the Presbyterian meeting-house. When the hour arrived, the keeper of the house refused to open the doors, and the meeting was thus prevented. We came immediately away, leaving the people in great confusion, and continued our journey till Friday, the 18th, when we arrived at the house of Freeman A. Nickerson, in Upper Canada, having passed through a fine and well-cultivated country, after entering the province, and having had many peculiar feelings in relation to both the country and people. We were kindly received by Freeman A. Nickerson, who lived at Mount Pleasant, which was near Brantford, the county seat of Brant County.

"Sunday, 20th. At ten o'clock, we met an attentive congregation at Brantford; and the same evening a large assembly at Mount Pleasant, at Mr. Nickerson's. The people gave good heed to the things spoken.

"Tuesday, 22nd. We went to the village of Colburn, and although it snowed severely, we held a meeting by candle light on Wednesday evening, and were publicly opposed by a Wesleyan Methodist. He was very tumultuous, but exhibited a great lack of reason, knowledge, and wisdom, and gave us no opportunity to reply.

"Thursday, 24th. At the house of Mr. Beman, in Colburn, whence we left for Waterford, where we spoke to a small congregation, occasioned by the rain; thence to Mount Pleasant, and preached to a large congregation the same evening, when Freeman A. Nickerson and his wife declared their belief in the work, and offered themselves for baptism. Great excite-

ment prevailed in every place we visited.

"Saturday, 25th. Preached at Mount Pleasant; the people were very tender and inquiring.

"Sunday, 27th. Preached to a large congregation at Mount Pleasant, after which I baptized twelve, and others were deeply impressed, and desired another meeting, which I appointed for the day following.

"Monday, 28th. In the evening we broke bread, and laid on hands for the gift of the Holy Ghost and for confirmation, having baptized two more. The Spirit was given in great power to some, and peace to others.

"Tuesday, 29th. After preaching at 10 o'clock a. m., I baptized two, and confirmed them at the water's side. Last evening we ordained Freeman Nickerson an Elder; and one of the sisters received the gift of tongues, which made the Saints rejoice exceedingly. * * *

"We took our departure from Mount Pleasant, on our return to Kirtland, and arrived at Buffalo, New York, on the 31st.

"Friday, November 1st, I left Buffalo, New York, at 8 o'clock a. m., and arrived at my house in Kirtland on Monday, the 4th, 10 a. m., and found my family well, according to the promise of the Lord in the revelation of October 12th, for which I felt to thank my heavenly Father."

Under the date of November 19th the Prophet records the following:

"My heart is somewhat sorrowful, but I feel to trust in the Lord, the God of Jacob. I have learned in my travels that man is treacherous and selfish, but few excepted. * * * The man who willeth to do well, we should extol his virtues, and speak

not of his faults behind his back. A man who wilfully turneth away from his friend without a cause, is not easily forgiven. The kindness of a man should never be forgotten. That person who never forsaketh his trust, should ever have the highest place of regard in our hearts, and our love should never fail, but increase more and more, and this is my disposition and these my sentiments.

November 25th, Elders Orson Hyde and John Gould returned to Kirtland from Missouri, bringing the melancholy intelligence of the mobbings and persecutions in Jackson County. A few days later the Prophet received communications from W. W. Phelps, Bishop Partridge and other leading men in Missouri, giving the particulars of the expulsion of the Saints from Jackson County the month previous.

On the 10th of December, Joseph wrote a lengthy communication addressed to Edward Partridge, William W. Phelps, John Whitmer, A. Sidney Gilbert, John Corril, Isaac Morley and the Saints generally, of which the following are extracts:

"I cannot learn from any communication by the Spirit to me, that Zion has forfeited her claim to a celestial crown, notwithstanding the Lord has caused her to be thus afflicted, except it may be some individuals, who have walked in disobedience, and forsaken the new covenant; all such will be made manifest by their works in due time. I have always expected that Zion would suffer some affliction, from what I could learn from the commandments which have been given. But I would remind you of a certain clause in one which says, that after much tribulation cometh the blessing. By this, and also others, and also one received of late, I know that Zion, in the due time of the Lord, will be redeemed; but how many will be the days of her purification, tribulation and affliction, the Lord has kept hid from my eyes; and when I inquire concerning this subject, the voice of the Lord is: Be still, and know that I am God! All

those who suffer for my name shall reign with me, and he that layeth down his life for my sake shall find it again. Now, there are two things of which I am ignorant; and the Lord will not show them unto me, perhaps for a wise purpose in himself—I mean in some respects—and they are these: Why God has suffered so great a calamity to come upon Zion, and what the great moving cause of this great affliction is; and again, by what means he will return her back to her inheritance, with songs of everlasting joy upon her head. These two things, brethren, are in part kept back that they are not plainly shown unto me; but there are some things that are plainly manifested which have incurred the displeasure of the Almighty.

“When I contemplate upon all things that have been manifested, I am aware that I ought not to murmur, and do not murmur only in this, that those who are innocent are compelled to suffer for the iniquities of the guilty; and I cannot account for this, only on this wise, that the saying of the Savior has not been strictly observed: ‘If thy right eye offend thee, pluck it out, and cast it from thee; or if thy right arm offend thee, cut it off, and cast it from thee.’ Now the fact is, if any of the members of our body is disordered, the rest of our body will be affected with it, and then all are brought into bondage together; and yet, notwithstanding all this, it is with difficulty that I can restrain my feelings when I know that you, my brethren, with whom I have had so many happy hours—sitting, as it were, in heavenly places in Christ Jesus; and also, having the witness which I feel, and ever have felt, of the purity of your motives—are cast out, and are as strangers and pilgrims on the earth, exposed to hunger, cold, nakedness, peril, sword—I say, when I contemplate this, it is with difficulty that I can keep from complaining and murmuring against this dispensation; but I am sensible that this is not right, and may God grant, that notwithstanding your great afflictions and sufferings, there may not anything separate us from the love of Christ.

“Brethren, when we learn your sufferings, it awakens every sympathy of our hearts; it weighs us down; we cannot refrain from tears, yet, we are not able to realize, only in part, your sufferings; and I often hear the brethren saying, they wish they were with you, that they might bear a part of your sufferings; and I myself should have been with you, had not God prevented it in the order of his providence, that the yoke of affliction might be

less grievous upon you, God having forewarned me, concerning these things, for your sakes; and also, Elder Cowdery could not lighten your afflictions by tarrying longer with you, for his presence would have so much the more enraged your enemies; therefore God hath dealt mercifully with us.

“O brethren, let us be thankful that it is as well with us as it is, and we are yet alive, and peradventure, God hath laid up in store great good for us in this generation, and may grant that we may yet glorify his name.

“I feel thankful that there have no more denied the faith; I pray God in the name of Jesus Christ that you all may be kept in the faith unto the end; let your sufferings be what they may, it is better in the eyes of God that you should die than that you should give up the land of Zion, the inheritances which you have purchased with your moneys; for every man that giveth not up his inheritance, though he should die, yet, when the Lord shall come, he shall stand upon it, and with Job, in his flesh he shall see God. Therefore, this is my counsel, that you retain your lands, even unto the uttermost, and employ every lawful means to seek redress of your enemies; and pray to God, day and night, to return you in peace and in safety to the lands of your inheritance: and when the judge fails you, appeal unto the executive; and when the executive fails you, appeal unto the President; and when the President fails you, and all laws fail you, and the humanity of the people fails you, and all things else fail you but God alone, and you continue to weary him with your importunings, as the poor woman did the unjust judge, he will not fail to execute judgment upon your enemies, and to avenge his own elect that cry unto him day and night.

“Behold, he will not fail you! He will come with ten thousand of his Saints, and all his adversaries shall be destroyed with the breath of his lips! All those who keep their inheritances, notwithstanding they should be beaten and driven, shall be likened unto the wise virgins who took oil in their lamps. But all those who are unbelieving and fearful will be likened unto the foolish virgins, who took no oil in their lamps; and when they shall return and say unto the Saints, Give us of your lands—behold, there will be no room found for them. As respects giving deeds, I would advise you to give deeds as far as the brethren have legal and just claims for them, and then let every man answer to God for the disposal of them. * * *

"Now hear the prayer of your unworthy brother in the new and everlasting covenant:—O my God! Thou who hast called and chosen a few, through thy weak instrument, by commandment and sent them to Missouri, a place which thou didst call Zion, and commanded thy servants to consecrate it unto thyself for a place of refuge and safety for the gathering of thy Saints, to be built up a holy city unto thyself; and as thou hast said that no other place should be appointed like unto this, therefore, I ask thee, in the name of Jesus Christ, to return thy people unto their houses and their inheritances, to enjoy the fruit of their labors; that all the waste places may be built up; that all the enemies of thy people, who will not repent and turn unto thee, may be destroyed from off the face of the land; and let a house be built and established unto thy name; and let all the losses that thy people have sustained be rewarded unto them, even more than fourfold, that the borders of Zion may be enlarged forever; and let her be established no more to be thrown down; and let all thy Saints, when they are scattered as sheep, and are persecuted, flee unto Zion, and be established in the midst of her; and let her be organized according to thy law; and let this prayer ever be recorded before thy face. Give thy Holy Spirit unto my brethren, unto whom I write; send thine angels to guard them, and deliver them from all evil; and when they turn their faces toward Zion, and bow down before thee and pray, may their sins never come up before thy face, neither have place in the book of thy remembrance; and may they depart from all their iniquities. Provide food for them as thou doest for the ravens; provide clothing to cover their nakedness, and houses that they may dwell therein; give unto them friends in abundance, let their names be recorded in the Lamb's book of life, eternally before thy face. Amen."

A few days later (December 16th) Joseph received a revelation, in which the Lord said, that he had allowed these afflictions to come upon the inhabitants of Zion in consequence of their transgressions, but that he would still be merciful unto them and in his own due time permit the pure in heart to return to their inheritances. (Doc. & Cov., Sec. 101.)

Oliver Cowdery and Bishop Whitney, who some time previous had been sent to New York to purchase a new press, type, etc., for a printing office, and also merchandise wherewith to stock a store which they intended to open in Kirtland, returned to the latter place December 1st, and on the 18th "the printing press, and all that pertained thereto, was dedicated to God by Joseph Smith, Hyrum Smith and Sidney Rigdon; after which they commenced to publish *The Evening and Morning Star*, with Oliver Cowdery as editor." On the same day Joseph Smith, sen., the Prophet's father, was ordained to the office of Patriarch to the Church. (See Page 89.)

December 19th, William Pratt and David W. Patten left Kirtland for Missouri, bearing dispatches from the First Presidency to the exiled Saints.

December 26, 1835, Joseph received a revelation concerning Lyman Sherman. (Doc. & Cov., Sec. 108.)

CHAPTER 7.

The first High Council of the Church is organized.—Dr. Hurlburt's annoyances.—Conference in New Portage.—Zion's Camp.—The *Messenger and Advocate* first published.—Joseph visits the Saints in Michigan.—The law of tithing introduced.

January 22, 1834, the Presidency in Kirtland wrote a comforting letter to the Saints in Missouri, which they forwarded together with a copy of the revelation given December 16, 1833. Some means which had been gathered among the eastern branches for the relief of the exiled Saints was also sent.

February 17, 1834, the first High Council of the Church was organized in Joseph Smith's house in Kirtland, agreeable to revelation; 24 High Priests were present on that occasion,

and by their unanimous vote Joseph Smith, jun., Sidney Rigdon and Frederick G. Williams were acknowledged as presidents, and Joseph Smith, sen., John Smith, Joseph Coe, John Johnson, Martin Harris, John S. Carter, Jacob Carter, Oliver Cowdery, Samuel H. Smith, Orson Hyde, Sylvester Smith and Luke S. Johnson were chosen as members of the council, which was appointed by revelation for the purpose of settling important difficulties that might arise in the Church, which could not be settled by the Church or the Bishop's council to the satisfaction of the parties. (Doc. & Cov., Sec. 102.) In the next meeting held on the 19th, Joseph laid his hands on the twelve councilors and the assistant presidents and blessed them. He also gave excellent instructions in regard to the duties connected with their high and important calling. There being at that time a number of complaints against some of the brethren and several cases of importance to consider, the council was soon busy in regular sessions.

Previous to this an apostate by the name of Doctor P. Hurlburt had visited the State of New York, and there gathered up all the ridiculous stories that could be invented, and had even secured some affidavits respecting the character of Joseph and the Smith family, which subsequently were proven to be absolutely false. With these papers he returned to Ohio and stirred up much indignation against Joseph and the Church by lecturing before numerous congregations in Chagrin, Kirtland, Mentor, Painesville and other places. He even threatened that he would take Joseph's life, if he could not destroy "Mormonism" by any other means. For these threats he was ar-

rested, and after an impartial trial in the town of Chardon bound over in the sum of \$200 to keep the peace in six months, and also to pay the costs of suit, which amounted to about three hundred dollars.

On the 24th of February Joseph received a revelation, in which the Lord commanded him to gather the strength of the Church, the young and middle-aged men, from the various branches in the East, and march with them to Missouri to redeem Zion. Joseph Smith, Sidney Rigdon, Hyrum Smith, Frederick G. Williams, Orson Hyde, Orson Pratt, Parley P. Pratt and Lyman Wight were called by revelation to go out two and two in different directions and gather the men and preach to the people. Joseph and Parley P. Pratt were to travel together. (Doc. and Cov., Sec. 103.) They left Kirtland February 26th and traveled eastward to the State of New York, visiting the several branches of the Church on their way and also held meetings with strangers wherever they had opportunity to do so. On several occasions they spoke to large congregations and bore powerful testimonies of the restoration of the fullness of the gospel, which in several places bore good fruit. In Freedom, Cataraugus County, New York, they baptized Heman Hyde, and in a short time a branch of 30 or 40 members was organized there. In Genesee they met Sidney Rigdon and other brethren from Kirtland, and together with them they held a conference at Avon, Livingston County, New York, March 16th, where ' considerable business was transacted in the interest of the Church. From this conference Joseph returned to Kirtland, where he arrived March 28th, having been absent

about a month and had a pleasant and successful journey. The Spirit of God rested upon many of the young and middle-aged men of the Church, who cheerfully volunteered to go to Missouri to aid their suffering brethren. It was after Joseph's return from this trip that he met in the court at Chardon against Doctor Hurlburt with the above-mentioned result.

Joseph writes: "April 18th, 1834, in company with Elders Sidney Rigdon, Oliver Cowdery and Zebedee Coltrin, I left Kirtland for New Portage, to attend a conference; dined at W. W. Williams', in Newburgh, and continuing our journey, after dark, we were hailed by a man who desired to ride. We were checked by the Spirit, and refused. He professed to be sick, but in a few minutes was joined by two others, who followed us hard, cursing and swearing; but we were successful in escaping their hands, through the providence of the Lord, and stayed that night at a tavern where we were treated with civility.

"On the 19th, we continued our journey, dined at Brother Joseph Bosworth's, in Copley, Medina County. Brother Bosworth was strong in the faith, and, if faithful, may do much good. We arrived the same day at Brother Jonathan Taylor's, in Norton, where we were received with kindness. We soon retired to the wilderness, where we united in prayer and supplication for the blessings of the Lord to be given unto his Church. We called upon the Father in the name of Jesus, to go with the brethren who were going to the land of Zion; and that I might have strength, and wisdom, and understanding sufficient to lead the people of the Lord, and to gather and establish the

Saints upon the land of their inheritances, and organize them according to the will of Heaven, that they may be no more cast down for ever. We then united in the laying on of hands.

"Elders Rigdon, Cowdery and Coltrin laid their hands on my head, and conferred upon me all the blessings necessary to qualify me to stand before the Lord, in my calling, and return again in peace and triumph, to enjoy the society of my brethren.

"Those present then laid their hands upon the head of Elder Rigdon, and confirmed upon him the blessings of wisdom and knowledge to preside over the Church in my absence; also to have the spirit to assist Elder Cowdery in conducting the *Star*. * * *

"Previous to blessing Elder Rigdon, we laid hands on Elder Oliver Cowdery, and confirmed upon him the blessings of wisdom and understanding sufficient for his station, that he be qualified to assist Elder Rigdon in arranging the Church Book of Covenants, which is soon to be published; and have intelligence in all things to do the work of printing.

"After blessing Elder Rigdon, we laid our hands upon Brother Zebedee Coltrin, and confirmed the blessing of wisdom to preach the gospel, even till it spreads to the islands of the seas, and to be spared to see three score years and ten, and see Zion built up, and Kirtland established for ever, and even at last to receive a crown of life. Our hearts rejoiced, and we were comforted with the Holy Spirit."

After attending the conference in New Portage on the 21st of April, Joseph returned to Kirtland, where

he, on the 23rd, received a revelation concerning the United Order, which the Lord desired to introduce among the Saints. (Doc. & Cov., Sec. 104.)

In a conference held in Kirtland, May 3rd, the Church, agreeable to the will of the Lord, was first named "The Church of Jesus Christ of Latter-day Saints."

On the 5th Joseph left Kirtland with about one hundred armed men, (see *Zion's Camp*) and arrived, after a long and difficult journey, in Missouri. Joseph visited Jackson County on the 1st of July, organized a High Council (the second in the Church) in Clay County on the 3rd, and in a number of meetings, which he subsequently attended, gave the members of the council and other officers of the Church, as well as the brethren of the Camp, much valuable instructions. (See *Clay County*.)

On the 9th Joseph and his brother Hyrum and some other Elders started from Clay County, to return to Kirtland, Ohio, where Joseph arrived by stage about the 1st of August, having had a tedious journey in the midst of enemies, mobs, cholera and excessively hot weather. He had parted with the brethren who started from Missouri with him at various points of the journey. On the morning of the day on which Joseph and his companions passed through Richmond, Indiana, on the homeward journey, a paper published at that place contained an article, stating that Joseph Smith and his company had fought a battle with the Missourians, that he (Joseph) had been wounded in the leg, that the wound was so severe that his leg had been amputated, and that three days after losing his leg he had died. Jo-

seph and his brother Hyrum called on the editor, but it was with difficulty that he could be persuaded to believe that the story he had published was false.

After Joseph's return to Kirtland, a council was convened, in which all his proceedings during his journey to and from Missouri were thoroughly investigated. Sylvester Smith, who had been a member of the Camp, had circulated many stories about Joseph's conduct, and had tried to blacken his character in various ways. In order to correct these falsehoods the Elders called this council, in which the brethren who had traveled in Joseph's company gave their testimony, and after due examination the council published to the Church and the brethren scattered abroad that they were perfectly satisfied with his conduct, having learned from the clearest evidence that he had acted in every respect worthy of his high and responsible station in the Church. The council subsequently had the case of Sylvester Smith under consideration, and to retain his standing in the Church he had to confess that he had maliciously told falsehoods about Joseph.

For about six weeks Joseph remained in Kirtland, during which time he was busily engaged in public labors. He presided over the High Council, met in conference with the Elders and the Saints, acted as general supervisor of the building of the Lord's House, and was foreman in the Temple stone quarry, where he, when other duties would permit, often labored with his own hands. Besides all this labor he had the general oversight of the printing office, in which capacity he discontinued the

publication of the *Evening and Morning Star*, and commenced to issue *The Latter-day Saints' Messenger and Advocate*. To witness the Saints in the midst of poverty and hardships respond so cheerfully with their time and means for the building of the Lord's House and for other purposes, was indeed a source of the greatest satisfaction to the youthful Prophet, who was always on hand to bless and encourage them.

"Having accomplished all that could be done at present," writes the Prophet, "I, in company with my brother Hyrum Smith and Elders David Whitmer, Frederick G. Williams, Oliver Cowdery and Roger Orton, left Kirtland on the 16th of October, 1834, for the purpose of visiting some Saints in the State of Michigan, where, after a tolerably pleasant journey, we arrived at Pontiac on the 20th.

"While on our way up the lake on board the steamer *Monroe*, Elder Cowdery had a short discussion with a man calling his name Elmer. He said that he was 'personally acquainted with Joe Smith, had heard him preach his lies, and now, since he was dead, he was glad! He had heard Joe Smith preach in Bainbridge, Chenango County, New York, five years since; he knew it to be him, that he was a dark complexioned man,' etc. Elmer appeared to exult most in that 'Joe' was dead, and made his observations in my presence. I concluded he had learned it from the popular priests of the day, who, through fear that their craft will be injured, if their systems are compared with the truth, seek to ridicule those that teach the truth; and thus I am suffering under the tongue of slander, for Christ's

sake, unceasingly. God have mercy on such, if they will quit their lying. I need not state my complexion to those that have seen me, and those who have read my history thus far will recollect that five years ago I was not a preacher, as Elmer represented; neither did I ever preach in Bainbridge.

"After preaching, and teaching the Saints, in Michigan as long as our time would allow, we returned to Kirtland, greatly refreshed from our journey, and much pleased with our friends in that section of the Lord's vineyard. * * *

"No month ever found me more busily engaged than November; but as my life consisted of activity and unyielding exertions, I made this my rule: When the Lord commands, do it."

November 25th Joseph received a revelation to Warren A. Cowdery, who was appointed presiding High Priest over the "Church in Freedom and the regions round about." (Doc. & Cov., Sec. 106.) On the 28th the Prophet attended a meeting of the High Council, where Elders John H. and Joseph W. Tippits, delegates from the Church at Lewis, Essex County, New York, gave an account of \$848, which the Saints at that place had gathered, for purchasing land in Missouri, agreeable to revelation.

"On the evening of the 29th of November" writes Joseph, "I united in prayer with Brother Oliver, for the continuance of blessings. After giving thanks for the relief which the Lord had lately sent us by opening the hearts of the brethren from the east to loan us 430 dollars; after commencing and rejoicing before the Lord on this occasion, we agreed to enter

into the following covenant with the Lord, viz., That if the Lord will prosper us in our business, and open the way before us, that we may obtain means to pay our debts, that we be not troubled nor brought into disrepute before the world, nor his people; after that, of all that he shall give unto us, we will give a tenth, to be bestowed upon the poor in his Church, or as he shall command; and that we will be faithful over that which he has entrusted to our care, that we may obtain much; and that our children after us shall remember to observe this sacred and holy covenant; and that our children, and our children's children, may know of the same, we have subscribed our names with our own hands.

(Signed) JOSEPH SMITH, jun.,
OLIVER COWDERY."

This was the first introduction of the law of tithing among the Latter-day Saints.

December 5, 1834, Joseph ordained Oliver Cowdery an assistant president in the First Presidency.

CHAPTER 8.

The Elders' school established.—The Twelve Apostles called and set apart for the ministry.—The first quorum of the Seventies organized.—Egyptian Mummies and Papyrus.—The Book of Abraham translated and published.—The Book of Doctrine and Covenants accepted as a law and rule for the Church.—William Smith's conduct is the cause of much grief to Joseph.—A Hebrew school established in Kirtland.—False doctrines denounced.—Important items of instructions.—Mary Smith's death.—Joseph makes a missionary trip to Massachusetts.

During the month of January, 1835, Joseph was engaged in the school of the Elders and preparing lectures on theology for publication in the Book of Doctrine and Covenants. During

the winter the school, which was held in the lower story of the printing office building, was well attended, and with the lectures on theology, which were regularly delivered, absorbed for the time being everything else of a temporal nature. The classes being mostly Elders, gave the most studious attention to the all-important object of qualifying themselves as messengers of Jesus Christ, to be ready to do his will in carrying glad tidings to all that would open their eyes, ears and hearts. The following spring Wm. E. McLellin, one of the principal teachers of the school, said in his report: "The school has been conducted under the immediate care and inspection of Joseph Smith, jun., Frederick G. Williams, Sidney Rigdon and Oliver Cowdery, trustees. When the school first commenced, we received into it both large and small; but in about three weeks the classes became so large, and the house so crowded, that it was thought advisable to dismiss all the small students, and continue those only who wished to study the sciences of penmanship, arithmetic, English grammar and geography. Before we dismissed the small scholars, there were in all about one hundred and thirty who attended; since that time there have been, upon an average, about one hundred, the most of whom have received lectures upon English grammar; and for the last four weeks, about seventy have been studying geography one half the day, and grammar and writing the other part. T. Burdick's Arithmetic, S. Kirkham's Grammar and J. Olney's Geography have been used, with Noah Webster's Dictionary as standard. Since the year 1827, I have taught school in five different

States, and visited many schools in which I was not engaged as teacher; but in none, I can say with certainty, have I seen students make more rapid progress than in this."

On Sunday, February 8, 1835, when Brigham and Joseph Young came to Joseph Smith's house after meeting and sang for him, the spirit of the Lord was poured out upon them, and the Prophet told them that he wanted to see those brethren together who went up to Zion in the camp the previous summer, for he had a blessing for them. Consequently, a meeting was held on the 14th of February, in which Joseph himself presided. He read the 15th chapter of St. John, an appropriate and affecting prayer was offered, after which the brethren who had belonged to the camp were requested to take their seats together in a part of the house by themselves.

Joseph then made a lengthy speech, in which he related some of the circumstances, trials and sufferings attending the camp while journeying to Zion, and said that God had not designed all this for nothing, but had it in remembrance yet; and it was his will that those who thus went to Zion with a determination to lay down their lives, if necessary, "should be ordained to the ministry and go forth to prune the vineyard for the last time, or the coming of the Lord, which was nigh—*even fifty-six years should wind up the scene.*"

The meeting was continued in the afternoon, and after opening with prayer, Joseph said that the first business to be done was for the Three Witnesses to the Book of Mormon, namely, Oliver Cowdery, David Whitmer and Martin Harris, to pray, each one, and

then proceed to choose twelve men from the Church to be ordained Apostles and to go to all nations, kindreds, tongues and people. The Three Witnesses were then blessed by the laying on of hands of the Presidency, after which they, agreeable to the revelation given in June, 1829 (Doc. & Cov., Sec. 18), proceeded to make choice of twelve Apostles in the following order: Lyman E. Johnson, Brigham Young, Heber C. Kimball, Orson Hyde, David W. Patten, Luke S. Johnson, Wm. E. McLellin, John F. Boynton, Orson Pratt, William Smith, Thos. B. Marsh and Parley P. Pratt. (See page 13.)

In a subsequent meeting Joseph, in speaking to the Twelve, said:

"Since the Twelve are now chosen, I wish to tell them a course which they may pursue, and be benefited thereafter, in a point of light of which they are not now aware. If they will, every time they assemble, appoint a person to preside over them during the meeting, and one or more to keep a record of their proceedings, and on the decision of every question or item, be it what it may, let such decision be written, and such decision will forever remain upon record, and appear an item of covenant or doctrine. An item thus decided may appear, at the time, of little or no worth, but should it be published, and one of you lay hands on it after, you will find it of infinite worth, not only to your brethren, but it will be a feast to your own souls.

"Here is another important item. If you assemble from time to time, and proceed to discuss important questions, and pass decisions upon the same, and fail to note them down, by and by you will be driven to straits from which you will not be able to extricate yourselves, because you may be in a situation not to bring your faith to bear with sufficient perfection or power to obtain the desired information; or, perhaps, for neglecting to write these things when God had revealed them, not esteeming them of sufficient worth, the Spirit may withdraw, and God may be angry; and there is, or was, a vast knowledge of infinite importance which is now lost. What was the cause of this? It came in consequence of slothfulness, or a neglect to appoint a man to occupy a few moments in writing all these decisions. Here

let me prophesy: The time will come when, if you neglect to do this thing, you will fall by the hands of unrighteous men. Were you to be brought before the authorities, and be accused of any crime or misdemeanor, and be as innocent as the angels of God, unless you can prove yourselves to have been somewhere else, your enemies will prevail over you; but if you can bring twelve men to testify that you were in a certain place at that time, you will escape their hands. Now, if you will be careful to keep minutes of these things, as I have said, it will be one of the most important records ever seen; for all such decisions will ever after remain as items of doctrine and covenants."

On the same occasion the Prophet, in answer to the question: What importance is there attached to the calling of these Twelve Apostles different from the other callings or officers of the Church? said:

"They are the Twelve Apostles, who are called to the office of the Traveling High Council, who are to preside over the churches of the Saints among the Gentiles where there is a presidency established; and they are to travel and preach among the Gentiles, until the Lord shall command them to go to the Jews. They are to hold the keys of this ministry, to unlock the door of the Kingdom of Heaven unto all nations, and to preach the gospel to every creature. This is the power, authority and virtue of their Apostleship."

"On the 28th (February, 1835)," writes Joseph, "the Church in council assembled, commenced selecting certain individuals to be Seventies from the number of those who went up to Zion with me, in camp; and the following are the names of those who were ordained and blessed at that time, to begin the organization of the First Quorum of Seventy, according to the visions and revelations which I have received; the Seventies to constitute traveling quorums, to go into all the earth, whithersoever the Twelve Apostles shall call them: Hiram Winthers, Elias Hutchins, Henry Shibley, Roger Orton, J. B. Smith, Harvey

Stanley, Jedediah M. Grant, Lyman Sherman, Joseph Hancock, Lyman Smith, Peter Buchanan, David Elliot, Almon W. Babbitt, Levi Gifford, Joseph B. Noble, Lorenzo Booth, Zera S. Cole, Leonard Rich, Harrison Burgess, Alden Burdick, William F. Cahoon, Harper Riggs, Bradford Elliot, Burr Riggs, Lewis Robbins, Darwin Richardson, Joseph Young, Alexander Badlam, Zebedee Coltrin, Solomon Angell, John D. Parker, Daniel Stearns, Hiram Stratten, Sylvester Smith, William Pratt, Ezra Thayer, Levi W. Hancock, Solomon Warner, Israel Barlow, Willard Snow, Hazen Aldrich, Charles Kelly, Jenkins Salisbury, George A. Smith, Nathan B. Baldwin."

The council adjourned until the following day (March 1st), when the work of ordaining and blessing those previously called was continued. Joseph Young and Sylvester Smith were ordained presidents of Seventies. In speaking to a council of leading authorities a few weeks later (May 2nd), the Prophet said:

"If the first Seventy are all employed, and there is a call for more laborers, it will be the duty of the seven presidents of the first Seventy to call and ordain other Seventy and send them forth to labor in the vineyard, until, if needs be, they set apart seven times seventy, and even until there are one hundred and forty and four thousand thus set apart for the ministry. * * * The Twelve and Seventy have particularly to depend upon their ministry for their support, and that of their families; and they have a right, by virtue of their offices, to call upon the churches to assist them."

On March 7th and 8th, 1835, 119 of those brethren who by their labor or means had assisted in building the Lord's House in Kirtland were blessed by the laying on of hands by the First Presidency. Many of them were or-

dained Elders and had great promises and blessings pronounced upon them because of their diligence in rearing a Temple to God's honor and glory. They were all willing to continue their labors until the building was completed.

March 28th, the Twelve Apostles met in council in Kirtland and had a time of general confession. As a body they unitedly asked God to grant unto them, through his Seer, a revelation of his mind and will concerning their duties which might cheer and comfort them on their journeys. This desire they made known to the Prophet, who, in compliance with their request, inquired of the Lord, and received the very important revelation on Priesthood, which constitutes the 107th section of the Doctrine and Covenants.

On the 4th of May the Twelve left Kirtland on a mission to the Eastern States. According to previous arrangement they attended a number of conferences with the Saints in New York, Vermont, Massachusetts, Maine and Canada, where they also held many meetings among strangers and arranged the affairs of the various branches and conferences. From this mission they returned September 21st following.

Joseph writes: "About the middle of May Wm. W. Phelps and John Whitmer, presidents of the Church in Missouri, arrived at Kirtland, and John Whitmer was appointed to take the place of President Oliver Cowdery, in conducting the *Messenger and Advocate*. Frederick G. Williams was appointed to edit the *Northern Times*, a weekly newspaper, which had commenced in February last, in favor of Democracy; and Wm. W. Phelps (with

his son Waterman) made his home with my family, and assisted the committee in compiling the Book of Doctrine and Covenants. * * *

"Thursday, June 18th, \$950 were subscribed for the Temple by the Saints in Kirtland. Great anxiety was manifest to roll on the work. * * *

"Thursday, June 25th, there was a meeting in Kirtland to subscribe for the building of the Temple; and \$6.-232.50 was added to the list. Joseph Smith subscribed \$500; Oliver Cowdery, \$750; Wm. W. Phelps, \$500; John Whitmer, \$500; and Frederick G. Williams, \$500, of the above. All of which they paid within one hour, and the people were astonished.

"On the 3rd of July, Michael H. Chandler came to Kirtland to exhibit some Egyptian mummies. There were four human figures, together with some two or more rolls of papyrus covered with hieroglyphic figures and devices. As Mr. Chandler had been told I could translate them, he brought me some of the characters, and I gave him the interpretation, and, like a gentleman, he gave me the following certificate:

"Kirtland, July 6, 1835.

"This is to make known to all, who may be desirous, concerning the knowledge of Mr. Joseph Smith, jun., in deciphering the ancient Egyptian hieroglyphic characters in my possession, which I have, in many eminent cities, showed to the most learned; and, from the information that I could ever learn, or meet with, I find that of Mr. Joseph Smith, jun., to correspond in the most minute matters.

"MICHAEL H. CHANDLER,

Traveling with, and Proprietor of, Egyptian Mummies."

Soon after this, some of the Saints purchased the mummies and papyrus, and Joseph, with Wm. W. Phelps and Oliver Cowdery as scribes, commenced the translation of some of the char-

acters or hieroglyphics, when much to their joy they found that one of the rolls contained the writings of Abraham, another the writings of Joseph of Egypt, etc.

The roll containing the writings of Abraham was translated by Joseph and subsequently published under the name of the Book of Abraham in the *Times and Seasons*, a paper published in Nauvoo, Illinois, and still later in the Pearl of Great Price, where the reader now can find it.

"The record of Abraham and Joseph, found with the mummies," writes Joseph, "is beautifully written on papyrus, with black, and a small part red, ink or paint, in perfect preservation. The characters are such as you find upon the coffins of mummies—hieroglyphics, etc., with many characters or letters like the present (though probably not quite so square) form of the Hebrew without points. The records were obtained from one of the catacombs in Egypt, near the place where once stood the renowned city of Thebes, by the celebrated French traveler, Antonio Sebolo, in the year 1831. He procured license from Mehemet Ali, then Viceroy of Egypt, under the protection of Chevalier Drovetti, the French consul, in the year 1828, and employed 433 men four months and two days (if I understand correctly)—Egyptian or Turkish soldiers, at from four to six cents per diem, each man. He entered the catacomb June 7, 1831, and obtained eleven mummies. There were several hundred mummies in the same catacomb; about one hundred embalmed after the first order, and placed in niches, and two or three hundred after the second and third orders, and laid upon the floor or bottom of the grand

cavity. The two last orders of embalmed were so decayed, that they could not be removed, and only eleven of the first found in the niches. On his way from Alexandria to Paris, he put in at Trieste, and, after ten days' illness, expired. This was in the year 1832. Previous to his decease, he made a will of the whole to Mr. Michael H. Chandler (then in Philadelphia, Pennsylvania), his nephew, whom he supposed to be in Ireland. Accordingly, the whole were sent to Dublin, and Mr. Chandler's friends ordered them to New York, where they were received at the custom-house in the winter or spring of 1833. In April of the same year, Mr. Chandler paid the duties, and took possession of his mummies. Up to this time, they had not been taken out of the coffins, nor the coffins opened. On opening the coffins, he discovered that in connection with two of the bodies was something rolled up with the same kind of linen, saturated with the same bitumen, which, when examined, proved to be two rolls of papyrus previously mentioned. Two or three other small pieces of papyrus with astronomical calculations, epitaphs, etc., were found with others of the mummies. When Mr. Chandler discovered that there was something with the mummies, he supposed or hoped it might be some diamonds or valuable metal, and was no little chagrined when he saw his disappointment. He was immediately told, while yet in the custom-house, that there was no man in that city who could translate his roll; but was referred, by the same gentleman (a stranger), to Mr. Joseph Smith, jun., 'who,' continued he, 'possesses some kind of power or gifts by which

he had previously translated similar characters.' I was then unknown to Mr. Chandler, neither did he know that such a book or work as the record of the Nephites had been brought before the public. From New York he took his collection to Philadelphia, where he obtained the certificate of the learned, and from thence came to Kirtland, as before related, in July."

At a general assembly held in Kirtland, August 17, 1835, the Book of Doctrine and Covenants was presented to the Church for its acceptance. A committee, consisting of Joseph Smith, Sidney Rigdon, Oliver Cowdery and Frederick G. Williams (appointed in a general assembly September 24, 1834), had previously been engaged in gathering and arranging the revelations and doctrines previously given in a book, which now by unanimous vote was approved and accepted as a law and rule of faith and practice to the Church.

The following testimony of the Twelve was also read to the assembly by Wm. W. Phelps:

"The testimony of the Witnesses to the Book of the Lord's commandments, which he gave to His Church, through Joseph Smith, jun., who was appointed, by the voice of the Church, for this purpose.

"We therefore feel willing to bear testimony to all the world of mankind, to every creature upon the face of all the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men, and are verily true. We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby."

Joseph and Frederick G. Williams being absent on a visit to the Saints in Michigan, Oliver Cowdery and Sidney Rigdon presided over the meeting.

On the same occasion, Section 134 of the Doctrine & Covenants, in relation to governments and laws in general, was accepted and ordered to be printed in said book.

Joseph, having returned from his mission to Michigan August 23rd, now spent a considerable length of time in Kirtland attending to the numerous duties devolving upon him as the President of the Church, which by this time had increased to quite a large number. In Kirtland and vicinity alone there were 2,000 members. He was continually visited by strangers from different parts of the country, of whom some came to converse with him about religion, others to see the Egyptian mummies, etc. To these strangers he bore powerful testimonies of the restoration of the gospel and related the circumstances connected therewith, but as the minds of men are darkened and they love falsehoods more than truth, there were, as a matter of course, many who did not believe these things, even when listening to their recital from the Prophet's own lips. With unabating zeal he sought both in public and private to teach the brethren and the Saints generally their duties, and also worked as much as time would permit on the translation of the rolls of papyrus, in which Oliver Cowdery assisted him as scribe. He also dedicated a number of letters and communications which were published in the *Messenger and Advocate*. By all this it is easily seen that Joseph's life was a very busy one, but the Lord endowed him with the needed

gifts and qualifications to attend to every duty which he had to perform. He never seemed to grow weary of the work entrusted to him, for his love and zeal became stronger and his feelings warmer every day he lived. He constantly saw new features in it which he admired and which stimulated him to renewed exertions. The following is from the pen of Geo. Q. Cannon:

"Many were the fervent prayers which Joseph offered up to the Lord in those days for the aid which he and the brethren required to enable them to meet their engagements. He did not want himself or the brethren to be brought into disrepute or into the power of their enemies through not being able to pay any debt that might be due. On one occasion, in the month of December, 1835, twenty of the brethren united together and made a donation to Joseph of \$40.50. In speaking about the brethren's kindness he says: 'My heart swells with gratitude inexpressible, when I realize the great condescension of my Heavenly Father in opening the hearts of these my beloved brethren to administer so liberally to my wants, and I ask God, in the name of Jesus Christ, to multiply blessings upon their heads,' etc. We record this act of the brethren, and Joseph's feelings respecting it, to give our readers an idea of the value that was placed upon a small amount of means in those days. The Church was not as rich then as it is now; and a dollar was worth much more than it is now. Joseph and the leading Elders had to accomplish great works with little means. Some of those brethren, whose names are recorded as having donated this money to Jo-

seph, could to-day, if necessary, give the \$40.50 apiece, and probably much more than that sum, and not feel it as much as they did that amount when divided between twenty of them in the year 1835.

"Not for one moment did Joseph lose sight of the redemption of Zion. He and the brethren were pledged to keep it in view while life should last; accordingly we find him in December, 1835, mailing numerous petitions from people in all parts of the United States to the governor of the State of Missouri to restore the Saints to their possessions. * * * These petitions had a two-fold effect: the Saints could claim that they had sought for redress in every possible way, and had not failed to try to do the Lord's will, and the rulers were left without excuse for their criminal neglect in not granting them their rights.

"During those days Joseph suffered much in his feelings through the misconduct of his brother William. Though called to be one of the Twelve Apostles, William had not obtained the mastery over himself. He was a very stubborn, violent-tempered man, impatient of contradiction and rebuke. His brother Joseph was the best friend he had, and yet he would abuse him. On one occasion (Oct. 29, 1835), at the trial of a case before the High Council, in which William Smith was complainant, Joseph objected to some testimony that was presented, which he did not deem proper. William became very much enraged at Joseph for objecting to the testimony. The next day they met for the purpose of talking the affair over, Joseph being anxious to have it settled. Hyrum Smith, their elder brother, was present. But they

could do nothing with William. He became very angry, and would not listen to anything they had to say, and left the house abruptly, declaring that he would have nothing more to do with them. He sent Joseph his Elder's license, and busied himself in trying to poison the minds of the people against the Prophet. This was a cause of great grief to Joseph, for he loved his brother and was desirous that he should be saved; but he knew that the course he had taken was very wrong, and unless he repented he would lose his standing before the Lord. William's brethren of the Twelve Apostles were anxious about him, and prayed to the Lord for him, and it is probable that he did humble himself to a certain extent, but from what followed, not as he should have done.

"Shortly after the difficulty brought about by the violence of William Smith, a debating school was established, and met in his house. Joseph met with the school (Dec. 16th) and gave the Elders some good counsel respecting debates. Some words were indulged in on the impropriety of continuing such meetings, Joseph fearing that they would not result in good. In the conversation which ensued, William's anger became excited against his brother Joseph, and, before he could be stopped, he rushed upon him in a dreadful rage, and committed violence upon his person, the effects of which Joseph carried with him to his grave. This occurred in William's house—a house which Joseph's kindness helped him to procure—and in the presence of their parents and their brother Hyrum. Joseph's feelings, on being thus treated, can not be described. To be thus abused, under any

circumstances, by a brother, would be a great cause of sorrow. But for a brother to be beaten by his brother, who occupied so exalted a station as William did—one of the Twelve Apostles—how sore must have been his grief!

"William wrote him a long letter (Dec. 18th), in which he asked forgiveness. In view of the many difficulties he had had with the Church, and the disgrace he had brought upon himself, and his strong passions, he asked that some one might be appointed to fill his place as one of the Twelve Apostles. To this letter Joseph wrote an answer, and no one can read that reply without being forcibly struck with the nobility of character which he displayed towards a brother who had so cruelly wronged him; godliness is breathed in every line. In the spirit of his high calling he said to him: Grant me the privilege of saying, that however hasty or harsh I may have spoken at any time to you, it has been done for the express purpose of endeavoring to warn, exhort, admonish and rescue you from falling into difficulties and sorrow which I foresaw you plunging into, by giving way to that wicked spirit, which you call your passions, which you should curb and break down and put under your feet, which if you do not, you never can be saved, in my view, in the Kingdom of God!' Prophetic words! which, if William had taken them to heart, would have saved him from many an evil and the wretched condition into which his conduct has since placed him. Joseph advised him to retain his Apostleship, and to rise up and make one tremendous effort and try to overcome his passions.

"A charge was preferred against William Smith before the First Presidency, but the day previous to the one appointed for the trial, Father Smith and his brother John, with his sons Hyrum, Joseph and William, met together, and he addressed them in a most feeling and pathetic manner. The Spirit of God rested upon them, and William made a most humble confession and asked Joseph's forgiveness for the abuse he had offered to him. The spirit of confession and forgiveness was mutual among them, and they covenanted to build each other up in righteousness in all things, and not to listen to evil reports concerning each other. After this meeting they unitedly laid their hands on Joseph's cousin, George A. Smith, who was much afflicted with severe rheumatic affection, which caused great pain, and he was immediately healed.

"When the council convened the next day (Jan. 2, 1836), William humbly acknowledged the charges preferred against him, and asked the forgiveness of the council and the whole congregation. The confession was accepted and he was restored to fellowship.

"Joseph had a great taste for languages. What time he had to spare he spent in acquiring them. He studied Greek, and during the winter of 1835-36 a Hebrew school was established in Kirtland, Mr. Joshua Seixas being the teacher, which the leading Elders attended. They were much blessed in their studies. Joseph, in alluding to their progress, said: 'It seems as if the Lord opened our minds in a marvelous manner to understand his word in the original language; and my prayer is that God will speedily indue us with a knowledge of all languages

and tongues, that his servants may go forth for the last time to bind up the law and seal up the testimony.'

"During those days the adversary was not idle. It required all the wisdom and power which Joseph and the Elders who were one with him in heart and feeling could exercise, to prevent dissensions and bickerings among those who were called Saints. Several of the Twelve Apostles and Seventies manifested extreme sensitiveness upon many points, being very jealous, lest they should not be honored and respected as much as they thought they were entitled to, in view of their labor and positions."

November 10, 1835, Joseph had a conversation with a man who called himself "Joshua, the Jewish minister." This man said that he possessed the spirit of his fathers, that he was a literal descendant of Matthias the Apostle, that was chosen in the place of Judas that fell; and that his spirit was resurrected in him; and that this was the way or scheme of eternal life—this transmigration of soul or spirit from father to son. He said also that he possessed the soul of Christ.

Joseph told him that his doctrine was of the devil, that he was in possession of a wicked and depraved spirit, although he professed to be the spirit of truth itself.

In the midst of Joseph's trials his brother Hyrum stood nobly by him and the most tender love and affection seemed to exist between the two brothers. In alluding to the part Hyrum took in the difficulty between William and himself, he says in reference to Hyrum: "He was perfectly satisfied with the course I had taken in rebuking him (William) in

his wickedness, but he is wounded to the very soul, because of the conduct of William; and although he feels the tender feelings of a brother towards him, yet he can but look upon his conduct as an abomination in the sight of God. And I could pray in my heart, that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me, which he declared when he left me to-day."

In speaking concerning the duties of the various officers of the Church, at a council which was held in Kirtland January 16, 1836, Joseph says: "I next proceeded to explain the duty of the Twelve, and their authority, which is next to the present Presidency, and that the arrangement of the assembly in this place on the 15th instant, in placing the High Councilors of Kirtland next the Presidency, was because the business to be transacted, was business relating to the body in particular, which was to fill the several quorums in Kirtland, not because they were first in office, and that the arrangements were the most judicious that could be made on the occasion; also the Twelve are not subject to any other than the First Presidency, viz., myself, Sidney Rigdon and Frederick G. Williams, who are now my counselors, and where I am not, there is no First Presidency over the Twelve."

Under date of January 17, 1836, Joseph writes: "I attended meeting at the school house at the usual hour; a

large congregation assembled. I proceeded to arrange the several quorums present, first the Presidency, then the Twelve, and the Seventy, who were present, also the councilors of Kirtland and Zion. President Rigdon then arose and observed that instead of preaching the time would be occupied by the Presidency and Twelve, in speaking each in turn, until they had all spoken. The Lord poured out his Spirit upon us, and the brethren began to confess their faults one to the other, and the congregation was soon overwhelmed in tears, and some of our hearts were too big for utterance. The gift of tongues came on us also, like the rushing of a mighty wind, and my soul was filled with the glory of God." Joseph continues:

"Thursday, January 21st. * * * About 3 o'clock p. m. I dismissed the school, and the Presidency retired to the attic story of the printing office, where we attended to the ordinance of washing our bodies in pure water. We also perfumed our bodies and our heads, in the name of the Lord.

"At early candle-light I met with the Presidency at the west school room, in the Temple, to attend to the ordinance of anointing our heads with holy oil; also the councils of Kirtland and Zion met in the two adjoining rooms, and waited in prayer while we attended to the ordinance. I took the oil in my left hand, Father Smith being seated before me, and the remainder of the Presidency encircled him round about. We then stretched our right hands towards heaven, and blessed the oil, and consecrated it in the name of Jesus Christ.

"We then laid our hands upon our aged father (Smith) and invoked the

blessings of heaven. I then anointed his head with the consecrated oil, and sealed many blessings upon him. The Presidency then in turn laid their hands upon his head, beginning at the oldest, until they had all laid their hands upon him, and pronounced such blessings upon his head as the Lord put into their hearts, all blessing him to be our Patriarch, to anoint our heads, and attend to all duties that pertain to that office. The Presidency then took the seat in their turn, according to their age, beginning at the oldest, and received their anointing and blessing under the hands of Father Smith. And in my turn, my father anointed my head, and sealed upon me the blessings of Moses, to lead Israel in the latter-days, even as Moses led him in days of old; also the blessings of Abraham, Isaac and Jacob. All of the Presidency laid their hands upon me, and pronounced upon my head many prophecies and blessings, many of which I shall not notice at this time. But as Paul said, so say I, let us come to visions and revelations."

"The heavens were opened upon us," etc. (See page 64.)

For full particulars concerning the glorious manifestations of the power of God in those days; the dedication of the Temple (March 27, 1836); the visits of the Savior, Moses, Elijah the Prophet and Elias (April 3, 1836), the reader is referred to the article on *Kirtland*, pages 62-71, and *The Kirtland Temple*, pages 74-80.

Not long after the dedication of the Temple, the Elders began to spread abroad in all parts of the land preaching the gospel. April 9th, Bishop Partridge, William W. Phelps and other leading men from Missouri, who

had been in Kirtland to attend the dedication and receive their blessings, started for home. Joseph and the principal men of Kirtland accompanied them as far as Chardon, and after staying all night, blessed them in the morning and returned to Kirtland.

The remainder of this month (April) and May Joseph devoted to the spiritual interests of the brethren, and particularly in "devising ways and means to build up Kirtland; and, in fact, the city began to spring into existence like the opening buds of the forest."

During the month of May in that year (1836) two of Joseph's uncles—Asahel and Silas Smith—arrived in Kirtland with their respective families. They brought with them their mother—Joseph's grandmother—Mary Smith, an aged lady, 93 years of age, who had traveled 500 miles to see her children. She was very much pleased and gratified to see Joseph. Her husband, Asahel Smith, Joseph's grandfather, had prophesied, long before, that there would be a Prophet raised up in his family. A short time before his death he had received the Book of Mormon, and read it nearly through, and he declared that Joseph was the very Prophet! Joseph's grandmother had lived to see her husband's prophecy fulfilled, and, in the flesh, to behold her grandson, who had been so favored of the Lord. It was but natural that she should have great joy. For ten days after her arrival in Kirtland, she enjoyed the society of her four sons and families, and then fell asleep, without sickness, pain or regret. She died on May 27th. Her maiden name was Mary Duty; she was married to Asahel Smith in Feb-

ruary, 1767, and they lived together as husband and wife for the long period of 64 years, rearing eleven children to man and womanhood. She outlived her husband five years. At the time of his death their direct descendants numbered 110.

July 25, 1836, Joseph, accompanied by his brother Hyrum, Sidney Rigdon and Oliver Cowdery, left Kirtland on a missionary trip to the East. They traveled by way of Buffalo, Albany, New York, Providence and Boston, to Salem, Massachusetts, where they remained about a month, teaching the people from house to house and preaching publicly as opportunity offered. In a revelation (Doc. & Cov., Sec. 111) which Joseph received in Salem on August 6th, the Lord said that many in that city would embrace the gospel in due time and be gathered. While staying in Salem, they were visited by President Brigham Young, who, together with his brother Joseph, had traveled through the States of New York, Vermont and Massachusetts, preaching, baptizing and visiting relatives. From this trip Joseph returned to Kirtland in the following September.

In the fall of this year (1836) most of the Saints living in Clay County, Missouri, removed to Caldwell County, where they founded the city of Far West and other smaller settlements; during the following two years the Saints in that and adjoining counties increased in numbers to about twelve thousand souls. (See *Clay County and Far West*.)

December 31, 1836, Willard Richards was baptized at Kirtland by Brigham Young (see page 104).

CHAPTER 9

Blessings received in the Kirtland Temple.—Apostasy in Kirtland.—Mission to England.—Joseph reduced to the point of death through sickness.—He visits Canada.—Reorganization of quorums.—The Kirtland Safety Society fails.—Joseph visits Far West, Missouri.—An apostate church organized.—*The Elders' Journal* first published.—Brigham Young flees from Kirtland to escape mob violence.

April 6, 1837, a solemn assembly called for the purpose of washing, anointing, receiving instructions and the further organizations of the ministry, convened in the Kirtland Temple, and was attended by official members of the Church. The first two or three hours were spent by the different quorums in washing of feet, singing, praying and preparing to receive instruction from the Presidency. The Presidents, together with the Seventies and their presidents, repaired to the west room in the attic story, where, for want of time the preceeding evening, it became necessary to seal the anointing of those who had recently been anointed and not sealed.

Another subject of vital importance to the Church was the establishment of the grades of the different quorums. It was ascertained that all but one or two of the presidents of the Seventies were High Priests, and when they had ordained and set apart (any) from the quorum of Elders into the quorum of Seventies, they had conferred upon them the High Priesthood also. This was declared to be wrong, and not according to the order of heaven. New presidents of the Seventies were accordingly ordained to fill the places of such of them as were High Priests, and the *ex-officio* presidents, and such of the Seventies as had

been legally ordained to the High Priesthood, were directed to unite with the High Priests. (See page 81.) All the quorums then assembled in the lower room of the Lord's House, where they were addressed by the Presidents from the stand.

Joseph addressed the assembly and said "that the Melchizedek High Priesthood was no other than the Priesthood of the Son of God; that there are certain ordinances which belong to the Priesthood, from which flow certain results; and the Presidents or Presidency are over the Church; and revelations of the mind and will of God to the Church are to come through the Presidency. This is the order of heaven, and the power and privilege of this Priesthood. It is also the privilege of any officer in this Church to obtain revelations, so far as relates to his particular calling and duty in the Church. All are bound by the principles of virtue and happiness, but one great privilege of the Priesthood is to obtain revelations of the mind and will of God. It is also the privilege of the Melchizedek Priesthood to reprove, rebuke and admonish, as well as to receive revelation. If the Church knew all the commandments, one half they would condemn through prejudice and ignorance.

"A High Priest is a member of the same Melchizedek Priesthood with the Presidency, but not of the same power or authority in the Church. The Seventies are also members of the same Priesthood—are a sort of traveling council or Priesthood, and may preside over a church or churches until a High Priest can be had. The Seventies are to be taken from the quorum of Elders, and are not to be

High Priests. They are subject to the direction and dictation of the Twelve, who have the keys of the ministry. All are to preach the gospel, by the power and influence of the Holy Ghost; and no man can preach the gospel without the Holy Ghost."

Joseph writes:

"At this time the spirit of speculation in lands and property of all kinds, which was so prevalent throughout the whole nation, was taking deep root in the Church. As the fruits of this spirit, evil surmisings, fault-finding, disunion, dissension and apostasy followed in quick succession, and it seemed as though all the powers of earth and hell were combining their influence in an especial manner to overthrow the Church at once, and make a final end. Other banking institutions refused the Kirtland Safety Society's notes. The enemy abroad and apostates in our midst united in their schemes; flour and provisions were turned towards other markets, and many became disaffected towards me as though I were the sole cause of those very evils I was most strenuously striving against, and which were actually brought upon us by the brethren not giving heed to my counsel.

"No quorum in the Church was entirely exempt from the influence of those false spirits who were striving against me for the mastery; even some of the Twelve were so far lost to their high and responsible calling as to begin to take sides secretly with the enemy.

"In this state of things, and but a few weeks before the Twelve were expecting to meet in full quorum (some of them having been absent for some time), God revealed to me that some-

thing new must be done for the salvation of his Church; and on or about the 1st of June, 1837, Heber C. Kimball, one of the Twelve, was set apart by the spirit of prophecy and revelation, prayer and the laying on of hands of the First Presidency, to preside over a mission to England, to be the first foreign mission of the Church of Christ in the last days. While we were about ordaining him, Orson Hyde, another of the Twelve, came in, and upon listening to what was passing, his heart melted within him (for he had begun to drink of the cup filled with the overflowings of speculation); he acknowledged all his faults, asked forgiveness and offered to accompany President Kimball on his mission to England. His offer was accepted and he was set apart for that purpose. * * *

"The same evening (June 11th), while I was engaged in giving some special instructions to Elders Kimball and Hyde and Priest Joseph Fielding concerning their mission to England, President Brigham Young came into my house, where we were sitting, accompanied by Dr. Willard Richards, who had just returned from a special business mission to New York, Boston and other eastern cities, on which he started with President Young March 14th, Dr. Richards having been previously ordained an Elder on the 6th of March, and President Young having returned from the mission a few days previous. My instructions to the brethren were, when they arrived in England, to adhere closely to the first principles of the gospel, and remain silent concerning the gathering, the Vision and the Book of Doctrine and Covenants, until such time as the work was fully established, and it

should clearly be made manifest by the Spirit, etc.

"Monday, June 12th, I was taken sick and kept to my room, unable to attend to business.

"Elder Willard Richards, having reported his mission, requested the privilege of fulfilling a covenant which he made with President Kimball in January, which was that he should, agreeable to his desire, accompany the Twelve on their first foreign mission. Presidents Hyrum Smith and Sidney Rigdon granted his petition, laid their hands upon his head and set him apart for the English mission.

"Tuesday, 13th. My afflictions continued to increase, and were very severe, insomuch that I was unable to raise my head from my pillow, when the brethren called to bid me farewell; and at 9 o'clock a. m., Elders Heber C. Kimball, Orson Hyde, Willard Richards and Joseph Fielding, a Priest, a native of Honedon, England, left Kirtland in company with President Brigham Young and several of the Kirtland brethren and sisters, who continued with them as far as Fairport, on Lake Erie, where the missionaries took a steamer for Buffalo, directing their course for New York City.

"Wednesday, 14th. I continued to grow worse and worse until my sufferings were excruciating, and although in the midst of it all I felt to rejoice in the salvation of Israel's God, yet I found it expedient to call to my assistance those means which a kind Providence had provided for the restoration of the sick, in connection with the ordinances; and Dr. Levi Richards, at my request, administered to me herbs and mild food, and nursed me with all tender-

ness and attention; and my Heavenly Father blessed his administrations to the easing and comforting of my system, for I began to mend in a short time, and in a few days I was able to resume my usual labors.

"This is one of the many instances that I have suddenly been brought from a state of health to the borders of the grave, and as suddenly restored, for which my heart swells with gratitude to my Heavenly Father, and I feel renewedly to dedicate myself and all my powers to his service.

"While I was thus afflicted, the enemy of all righteousness was suggesting, apostates reporting and the doubtful believing that my afflictions were sent upon me, because I was in transgression and had taught the Church things contrary to godliness; but of this the Lord judge between me and them, while I pray my Father to forgive them the wrong. * * *

"Some time previous to this I resigned my office in the Kirtland Safety Society, disposed of my interest therein and withdrew from the institution, being fully aware, after so long an experiment, that no institution of the kind, established upon just and righteous principles, for a blessing not only to the Church but the whole nation, would be suffered to continue its operations in such an age of darkness, speculation and wickedness."

June 23, 1837, the same day as the gospel was first preached in England, Joseph received "The Word of the Lord unto Thomas B. Marsh concerning the Twelve Apostles of the Lamb." (Doc. & Cov., Sec. 112.)

On Thursday, June 27th, Joseph started from Kirtland in company

with Elders Sidney Rigdon and Thos. B. Marsh for the purpose of visiting the Saints in Canada. The Prophet writes:

"When we arrived at Painesville we were detained all day by malicious and vexatious law-suits. About sunset I got into my carriage to return home to Kirtland; at this moment the sheriff sprang into the carriage, seized my lines and served another writ upon me, which was sworn out by a man who had a few weeks previously brought a new-fashioned cooking stove to Kirtland, and prevailed on me to put it up in my kitchen, saying it would give credit to his stove, wishing to have it tested by our people; and now he thought would be a good time to get pay for it. I gave my watch to the officer, for security, and we all returned home.

"The following day I remained at home until evening, when we set out again, in Brother S. B. Stoddard's wagon, to Ashtabula, a distance of thirty miles, and arrived there a little after daybreak, and stayed till afternoon and enjoyed ourselves very much in walking on the beach and bathing in the beautiful clear water of the lake. At 4 p. m. we took a deck passage on board the steamer for Buffalo. At night we all laid down to rest on the upper deck of the boat, and for pillows some took their boots, others their valises, and had a comfortable night's repose. We arrived at Buffalo the next morning in safety. Here we separated from Brothers Brigham Young and Albert P. Rockwood, they going to the Eastern States; and myself, Brothers Sidney Rigdon and Thos. B. Marsh started for Toronto, Upper Canada."

Joseph and his companions remained in Canada several weeks and had a pleasant time with the Saints, who gladly welcomed them and treated them with great hospitality and kindness. Their faith was strong in the gospel and they listened to the Prophet's teachings with delight. In visiting the various branches of the Church in the province, Joseph was accompanied by John Taylor (see page 39), who some time previous had been baptized by Parley P. Pratt and now presided over the church there. They preached, baptized and blessed the people wherever they were willing to listen to them. About the last of August, Joseph returned to Kirtland.

September 3, 1837, a conference was held in Kirtland for the purpose of reorganizing the quorums. On that occasion one of Joseph's counselors—Frederick G. Williams—and three of the Twelve—Luke S. Johnson, Lyman E. Johnson and John F. Boynton—were rejected; the two last named had left their calling and gone into the mercantile business. Several members of the High Council, among whom Martin Harris and other leading men of the Church, were considered unworthy to retain their important positions in the Church and were consequently rejected by the conference. John F. Boynton, the only one of the Apostles named who was present, endeavored to justify his conduct before the conference, but was opposed by Elder Brigham Young, who in a plain and energetic manner strongly protested against the course Boynton had pursued, and stated several reasons why he could not receive him into fellowship until a hearty repentance and confession had

taken place. Boynton again tried to defend himself, and alleged that the failure of the Kirtland Bank was the cause of his difficulties. He had been told, he said, that the bank was founded by the will of God, and could never fail, no matter what men might do. In reply to this Joseph said that if any such thing had been told him, he had not authorized anybody to do it, for he had always said that unless the institution was conducted on righteous principles it would not stand. All of those present who had the spirit of God knew that Joseph spoke the truth, for they could plainly understand that God would not sustain a bank or anything else in his Church that was not conducted in a proper manner.

The Kirtland Safety Society, or Bank, was established by the direction of Joseph for the benefit and advantage of the Saints. Those who were faithful sustained it by their faith and works; but the dishonest took advantage of every opportunity they could to speculate and swindle. It was on this account that Joseph, as previously stated, withdrew from it, and afterwards published a caution to the people, warning them about the schemes of those wicked men. Elder Brigham Young was the first to discover the roguery that was being practiced by those men. He had deposited some money in the bank which, while it had been in his possession, he had put a private mark on. He wished to help a family to emigrate to Missouri, and had occasion to sell a piece of land for that purpose. Oliver Cowdery was the purchaser. He was to pay for it in Kirtland Bank money, Brother Brigham supposing that he would be

helping the bank by taking up money that was in circulation. As soon as he commenced to count the money he saw they were his marked bills which he had deposited a few days before in the bank, and which ought to then be in its vaults. Warren Parrish was the principal operator in this business. He had his partners, and they did not stop until they had taken out all the money there was in the bank, and also signed and issued all the notes they could. Many of the Elders and Saints were very desirous to keep up the credit of the paper, and they would sell anything they had for it, to take it up. This gave Parrish and his confederates great opportunities to swindle the Saints and obtain their property; for when the money was redeemed and returned to the bank, instead of being retained, it was taken out again and given to speculators and gamblers to repeat the same process by buying up more property. All this was done without the knowledge of the Prophet Joseph or the directors, they having issued orders that the money should be retained in the bank as fast as received.

At an assembly of the Church in the Lord's House, on September 10th, Luke S. and Lyman E. Johnson and John F. Boynton came forward and made their confessions and were received into fellowship by the vote of the Church, with the privilege of retaining their Apostleship.

At a conference held in the Kirtland Temple, September 17, 1837, Geo. W. Robinson was unanimously elected Church Recorder in place of Oliver Cowdery, who had removed to Missouri. In the evening Joseph spoke to the Elders in relation to the gathering of the Saints. This conference

was of the opinion that the gathering places already appointed were at that time crowded to overflowing, and that it was necessary that more Stakes of Zion should be appointed, wherefore it was moved, seconded and voted unanimously that Joseph and Sidney Rigdon should be requested by the conference to go and appoint other Stakes or places of gathering. Consequently Joseph and Sidney, accompanied by William Smith and Vinson Knight, started from Kirtland September 27th, and arrived in Far West, Missouri, about the 1st of November. While there Joseph met in council with the Elders and Saints, and regulated matters connected with the town-site of Far West. It was also decided that there was sufficient room in the county for the Saints to continue gathering there from abroad. The previous summer (August 5, 1837), the authorities of the Church in Missouri had resolved in council to go on moderately and build a house unto the name of the Lord in Far West. When Joseph arrived there he counseled that the building of that house should be postponed until the Lord should reveal it to be his will to have it commenced. A general assembly of the Church was also called together, and particulars of the recent reorganization of the Church at Kirtland were given. At this meeting Frederick G. Williams was not sustained as counselor to Joseph, and Hyrum Smith was nominated and sustained in his stead. There was a president and two assistant presidents over the Church in Zion—David Whitmer, John Whitmer and William W. Phelps. They were objected to by the Church; but they made confession and satisfaction

and were sustained in their positions.

Having thus arranged the affairs of the Church in Missouri, Joseph returned to Kirtland about the 10th of December. During his absence Warren Parrish, John F. Boynton, Luke S. Johnson, Joseph Coe and some others united together for the overthrow of the Church, and soon after his return this dissenting band openly and publicly renounced the Church of Jesus Christ of Latter-day Saints, and claimed that they were the old standard. They called themselves the Church of Christ, but dropped the name of Saints. They said that Joseph was a fallen prophet and that he and the Church were heretics. As all apostates do, they had to show their blindness. In dropping the name of Saints they thought they were making an improvement; but they forgot that the Lord had said, through the Prophet Daniel, that the Saints should possess the kingdom.

Some time previous to this the publication of the *Messenger and Advocate* had been suspended and a new paper called the *Elders' Journal* had been commenced in its stead. No. 2, or the November number, of the last-named periodical was the last paper published by the Saints in Kirtland, as the printing establishment was attached to satisfy an unjust judgment of the county court, and soon after the whole printing apparatus was burned to the ground through the work of an incendiary.

"On the morning of December 22, 1837," writes Joseph, "Brother Brigham Young left Kirtland, in consequence of the fury of the mob—the spirit that prevailed in the apostates who had threatened to destroy him,

because he would proclaim publicly and privately that he knew by the power of the Holy Ghost that I was a Prophet of the Most High God, and that I had not transgressed or fallen as the apostates declared.

"Apostacy, persecution, confusion and mobocracy strove hard to bear rule at Kirtland, and thus closed the year 1837."

CHAPTER 10.

Joseph removes to Missouri.—Reorganization of the Stake in Far West.—The location of the Garden of Eden revealed.—Answers to questions.—Joseph labors among the Saints in Missouri.—Difficulty with Judge Black.—Joseph and Lyman Wight tried in Daviess County.—The Mob-Militia ordered out.

"A new year," writes Joseph "dawned upon the Church in Kirtland in all the bitterness of the spirit of apostate mobocracy, which continued to rage and grow hotter and hotter, until Elder Rigdon and myself were obliged to flee from its deadly influence, as did the Apostles and Prophets of old, and as Jesus said, 'when they persecute you in one city, flee to another.' On the evening of January 12, 1838, about 10 o'clock, we left Kirtland, on horseback, to escape mob violence, which was about to burst upon us under the color of legal process to cover the hellish designs of our enemies, and to save themselves from the just judgment of the law.

"We continued our travels during the night, and at 8 o'clock on the morning of the 13th, arrived among the brethren in Norton Township, Medina County, Ohio, a distance of 60 miles from Kirtland. Here we tarried about thirty-six hours, when our families arrived; and on the 16th we pursued our journey with our families, in covered

wagons, toward the city of Far West, in Missouri. We passed through Dayton and Eaton, Ohio, and Dublin, Indiana. In the latter place we tarried nine days, and refreshed ourselves. * *

"The weather was extremely cold, and we were obliged to secrete ourselves in our wagons, sometimes, to elude the grasp of our pursuers, who continued their pursuit more than two hundred miles from Kirtland, armed with pistols and guns, seeking our lives. They frequently crossed our track, twice they were in the houses where we stopped, once we tarried all night in the same house with them, with only a partition between us and them; and heard their oaths and imprecations and threats concerning us, if they could catch us; and late in the evening they came in our room and examined us, but decided we were not the men. At other times we passed them in the streets, and gazed upon them, and they on us, but they knew us not. One Lyons was one of our pursuers.

"I parted with Brother Rigdon at Dublin, and traveling different routes we met at Terre Haute, where, after resting, we separated again, and I pursued my journey, crossing the Mississippi River at Quincy, Illinois.

"When I had arrived within 120 miles of Far West, the brethren met me with teams and money to help me forward; and when eight miles from the city, we were met by an escort, viz., Thomas B. Marsh and others, who received us with open arms; and on the 13th of March, I with my family and some others put up at Brother Barnards' for the night. Here we were met by another escort of the brethren from the town, who came to make us welcome to their little Zion.

"On the 14th of March, as we were about entering Far West, many of the brethren came out to meet us, who also with open arms welcomed us to their bosoms. We were immediately received under the hospitable roof of Brother George W. Harris, who treated us with all possible kindness, and we refreshed ourselves with much satisfaction, after our long and tedious journey, the brethren bringing in such things as we had need of for our comfort and convenience."

Shortly after the Prophet's arrival in Far West, a number of answers to certain questions on Scripture were given by revelation. (Doc. & Cov., Sec. 113.)

Joseph's arrival in Far West was very timely, as affairs there were in a bad state. Pres. David Whitmer and his two counselors, who had only retained their standing by confessing their wrongs and making satisfaction, had again commenced the practice of evil, and they had been rejected by the Church while Joseph was on his journey from Kirtland to Far West. About three weeks after his arrival a conference was held, in which Thomas B. Marsh was appointed president of the Church in Missouri for the time being, and David W. Patten and Brigham Young were appointed assistant presidents. A few days later a number of prominent men were excommunicated from the Church, among whom were Oliver Cowdery, David Whitmer, Luke S. and Lyman E. Johnson and Wm. E. McLellin.

April 17, 1838, Joseph received a revelation (Doc. & Cov., Sec. 114), in which David W. Patten was instructed to get ready for a mission. On the 26th the Saints were commanded by revelation to build a Temple at Far West.

(Doc. & Cov., Sec. 115.) On the 8th of July another revelation was given through the Prophet, commanding William Marks and Newel K. Whitney, to settle up their business in Kirtland and remove to Missouri (Doc. & Cov., Sec. 117); and in answer to the question, "Show us thy will, O Lord, concerning the Twelve?" the following revelation was given (Doc. & Cov., Sec. 118):

"Verily, thus saith the Lord, let a conference be held immediately, let the Twelve be organized, and let men be appointed to supply the place of those who are fallen. Let my servant Thomas remain for a season in the land of Zion, to publish my word. Let the residue continue to preach from that hour, and if they will do this in all lowliness of heart, in meekness and humility, and long-suffering, I, the Lord, give unto them a promise that I will provide for their families, and an effectual door shall be opened for them, from henceforth. And next spring let them depart to go over the great waters, and there promulgate the gospel, the fulness thereof, and bear record of my name. Let them take leave of my Saints in the city of Far West on the 26th day of April next, on the building spot of my house, saith the Lord. Let my servant John Taylor and also my servant John E. Page, and also my servant Wilford Woodruff, and also my servant Willard Richards, be appointed to fill the places of those who have fallen, and be officially notified of their appointment."

In answer to the question, "O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" a revelation on tithing was given (Doc. & Cov., Sec. 119). A few days later (July 18th) the Lord's will concerning the disposition of property tithings was made known. (Doc. & Cov., Sec. 120.)

For a few months Joseph spent his time among the Saints in Caldwell and Daviess counties. He was also engaged in writing and dictating Church history, studying grammar

and law, writing for the *Elders' Journal*, locating the Saints, sitting in council with the brethren and receiving revelations.

The Saints kept gathering from the various States of the Union and Canada, besides a large number who, later in the season, removed from Kirtland and settled at Adam-ondi-Ahman. (See *Kirtland's Camp*.)

The following is Joseph's own account of a trip to Daviess County:

"Friday, May 18th, 1838. I left Far West, in company with Sidney Rigdon, Thos. B. Marsh, David W. Patten, Bishop Partridge, Elias Higbee, Simeon Carter, Alanson Ripley and many others, for the purpose of visiting the north country, and laying off a Stake of Zion, making locations, and laying claims to lands to facilitate the gathering of the Saints, and for the benefit of the poor, in upbuilding the Church of God. We traveled to the mouth of Honey Creek, which is a tributary of Grand River, where we camped for the night. We passed through a beautiful country, the greater part of which is prairie and thickly covered with grass and weeds, among which is plenty of game, such as deer, turkey and prairie hen. We discovered a large black wolf, and my dog gave him chase, but he outran us. We have nothing to fear in camping out, except the rattlesnake, which is native to this country, though not very numerous. We turned our horses loose, and let them feed on the prairie.

"Saturday, 19th. This morning we struck our tents, and formed a line of march, crossing Grand River at the mouth of Honey Creek and Nelson's Ferry. Grand River is a large, beautiful, deep and rapid stream, dur-

ing the high waters of spring, and will undoubtedly admit of navigation by steamboat and other water craft. At the mouth of Honey Creek is a good landing. We pursued our course up the river, mostly through timber, for about eighteen miles, when we arrived at Col. Lyman Wight's home. He lives at the foot of Tower Hill (a name I gave the place in consequence of the remains of an old Nephite alter or tower that stood there), where we camped for the Sabbath. In the afternoon, I went up the river about half a mile to Wight's Ferry, accompanied by President Rigdon and my clerk Geo. W. Robinson, for the purpose of selecting and laying claim to a city plat near said ferry in Daviess County, township 60, ranges 27 and 28, and sections 25, 36, 31 and 30, which the brethren called Spring Hill, but by the mouth of the Lord it was named ADAM-ONDI-AHMAN, because, said he, it is the place where Adam shall come to visit his people, or the Ancient of Days shall sit, as spoken of by Daniel the Prophet. (Doc. & Cov., Sec. 116.)

"Sunday 20th. This day was spent by our company principally at Adam-ondi-Ahman; but near the close of the day we struck our tents and traveled about six miles north, and encamped for the night with Judge Morin and company, who were also traveling north.

"Monday 21st. This morning, after making some locations in this place, which is in township 61, ranges 27 and 28, we returned to Robinson's Grove, about two miles, to secure some land near Grand River, which we passed the day previous; and finding a mistake in the former survey, I sent the surveyor south five or six

miles to obtain a correct line, while some of us tarried to obtain water for the camp.

"In the evening I called a council of the brethren, to know whether it was wisdom to go immediately into the north country, or tarry here and hereabouts, to secure land on Grand River, etc. The brethren spoke their minds freely on the subject, when I stated to the council that I felt impressed to tarry and secure all the land near by that is not secured between this and Far West, especially on Grand River. President Rigdon concurred, and the council voted unanimously to secure the land on Grand River, and between this and Far West.

"Tuesday 22nd. President Rigdon went east with a company, and selected some of the best locations in the county, and returned with a good report of that vicinity, and with information of valuable locations which might be secured. Following awhile the course of the company, I returned to camp in Robinson's Grove, and thence went west to obtain some game to supply our necessities. We discovered some antiquities, about one mile west of the camp, consisting of stone mounds, apparently erected in square piles, though somewhat decayed and obliterated by the weather of many years. These mounds were probably erected by the aborigines of the land, to secrete treasures. We returned without game.

"Wednesday 23rd. We all traveled east locating lands, to secure a claim on Grove Creek, and near the 'City of Adam-ondi-Ahman.' Towards evening I accompanied Elder Rigdon to Col. Wight's, and the remainder of the company returned to their tents.

"Thursday 24th. This morning the

company returned to Grove Creek to finish the survey, accompanied by President Rigdon and Col. Wight, and I returned to Far West."

The following is from the *Juvenile Instructor*:

"Great curiosity has been felt by learned men in the world to know the exact spot where the garden of Eden was situated. They have searched all Asia to find the place, but have not been able to decide upon it. But, from the fact that the ark rested on the mountain Ararat, which is in Asia, it has been generally supposed that Adam must have dwelt in Asia. It required the word of the Lord to decide this point. Joseph obtained a revelation on this subject. From the Lord, Joseph learned that Adam had dwelt on the land of America, and that the garden of Eden was located where Jackson County, Missouri, now is.

"In the Book of Doctrine and Covenants it is said that 'Three years previous to the death of Adam, he called Seth, Enos, Cainan, Mahalaleel, Jared, Enoch, and Methuselah, who were all High Priests, with the residue of his posterity who were righteous, into the valley of Adam-ondi-Ahman, and there bestowed upon them his last blessing. And the Lord appeared unto them, and they rose up and blessed Adam, and called him Michael, the Prince, the Archangel. And the Lord administered comfort unto Adam, and said unto him, I have set thee to be at the head—a multitude of nations shall come of thee, and thou art a prince over them for ever. And Adam stood up in the midst of the congregation, and notwithstanding he was bowed down with age, being full of the Holy Ghost,

predicted whatsoever should befall his posterity unto the latest generation. These things were all written in the Book of Enoch, and are to be testified of in due time.' How gratifying it is to have doubt removed upon such points, and to have the word of the Lord to depend upon! With what peculiar emotions Joseph and the brethren must have trod upon this holy land, the Lord having told them what had taken place there in the early days of men, and what would yet take place there in the future! The remains of the altar, on which Adam had offered sacrifice, were plainly to be seen."

Subsequently a Stake of Zion was organized in Daviess County. (See *Adam-ondi-Ahman*, page 45.)

May 8, 1838, the following questions, which had previously been asked a number of times, were answered by Joseph Smith, and subsequently published in the *Elders' Journal*, No. 3:

"1st. 'Do you believe the Bible?' If we do, we are the only people under heaven that does, for there are none of the religious sects of the day that do.

"2nd. 'Wherein do you differ from other sects?' Because we believe the Bible and all other sects profess to believe their interpretations of the Bible and their creeds.

"3rd. 'Will everybody be damned but Mormons?' Yes, and a great portion of them, unless they repent and work righteousness.

"4th. 'How and where did you obtain the Book of Mormon?' Moroni, who deposited the plates in a hill in Manchester, Ontario County, New York, being dead and raised again therefrom, appeared unto me, and told me where they were, and gave me directions how to obtain them. I obtained them and the Urim and Thummim with them, by the means of which I translated the plates; and thus came the Book of Mormon.

"5th. 'Do you believe Joseph Smith, jun., to be a Prophet?' Yes, and every other man who has the testimony of Jesus. For the testimony

of Jesus is the spirit of prophecy. (Rev. 19: 10.)

"6th. 'Do the Mormons believe in having all things common?' No!

"7th. 'Do the Mormons believe in having more wives than one?' No, not at the same time.* But they believe that if their companion dies, they have a right to marry again. But we do disapprove of the custom, which has gained in the world, and has been practised among us, to our great mortification, in marrying in five or six weeks, or even in two or three months, after the death of their companion. We believe that due respect ought to be had of the memory of the dead, and the feelings of both friends and children.

"8th. 'Can they (the Mormons) raise the dead?' No, nor any other people that now lives, or ever did live. But God can raise the dead, through man as an instrument.

"9th. 'What signs does Joe Smith give of his divine mission?' The signs which God is pleased to let him give, according as his wisdom thinks best, in order that he may judge the world agreeably to his own plan.

"10th. 'Was not Joe Smith a money digger?' Yes, but it was never a very profitable job for him, as he only got \$14 a month for it.

"11th. 'Did not Joe Smith steal his wife?' Ask her, she was of age, she can answer for herself.

"12th. 'Do the people have to give up their money when they join his Church?' No other requirement than to bear their proportion of the expenses of the Church, and support the poor.

"13th. 'Are the Mormons Abolitionists?' No, unless delivering the people from priestcraft, and the priests from the power of Satan, should be considered such. But we do not believe in setting the negroes free.

"14th. 'Do they not stir up the Indians to war, and to commit depredations?' No, and they who reported the story knew it was false when they put it in circulation. These and similar reports are palmed upon the people by the priests, and this is the only reason why we ever thought of answering them.

"15th. 'Do the Mormons baptize in the name of Joe Smith?' No, but if they did it would be as valid as the baptism administered by the sectarian priests.

"16th. 'If the Mormon doctrine is true, what has become of all those who died since the days of the Apostles?' All those who have not had

an opportunity of hearing the gospel, and being administered unto by an inspired man in the flesh, must have it hereafter, before they can be finally judged.

"17th. 'Does not Joe Smith profess to be Jesus Christ?' No, but he professes to be his brother, as all other Saints have done and now do. Matt. 12: 49, 50: 'And he stretched forth his hand towards his disciples and said, Behold my mother and my brethren; for whosoever shall do the will of my Father, which is in heaven, the same is my brother, and sister, and mother.'

"18th. 'Is there anything in the Bible which licenses you to believe in revelation nowadays?' Is there anything that does not authorize us to believe so? If there is, we have as yet not been able to find it.

"19th. 'Is not the canon of the Scriptures full?' If it is, there is a great defect in the book, or else it would have said so.

"20th. 'What are the fundamental principles of your religion?' The fundamental principles of our religion are the testimony of the Apostles and Prophets concerning Jesus Christ, that he died, was buried, and rose again the third day, and ascended up into heaven; and all other things which pertain to our religion are only appendages to it. But in connection with these, we believe in the gift of the Holy Ghost, the power of faith, the enjoyment of the spiritual gifts according to the will of God, the restoration of the house of Israel, and the final triumph of truth.' "

In the meantime persecutions were again renewed against the Saints in Missouri, commencing with a riot at Gallatin, Daviess County, August 6th, where the mobbers tried to prevent the brethren from voting. (See *Gallatin*.) The next morning (August 7th) the report reached Far West, through persons who did not belong to the Church, that two or three brethren had been killed by the Missourians, and left dead on the ground, their bodies not being suffered to be interred. This report created some excitement, especially when the brethren heard, also, that the majority of the people of Daviess County were determined to drive the Saints from the county. Joseph writes:

*This was before the revelation on celestial marriage was given.

"On hearing this report, I started for Gallatin (August 7th) to assist the brethren, accompanied by President Rigdon, Brother Hyrum Smith and fifteen or twenty others, who were armed for their own protection; and the command of the company was given to George W. Robinson.

"On our way we were joined by the brethren from different parts of the country, some of whom were attacked by the mob, but we all reached Colonel Wight's that night in safety, where we found some of the brethren who had been mobbed at Gallatin, with others, waiting for our counsel. Here we received the cheering intelligence that none of the brethren were killed, although several were badly wounded.

"From the best information, about one hundred and fifty Missourians warred against from six to twelve of our brethren, who fought like lions. Several Missourians had their skulls cracked. Blessed be the memory of those few brethren who contended so strenuously for their constitutional rights and religious freedom, against such an overwhelming force of desperadoes!

"Wednesday, 8th. After spending the night in council at Colonel Wight's I rode out with some of the brethren to view the situation of affairs in that region, and among others called on Adam Black, justice of the peace and judge-elect for Daviess County, who had some time previous sold his farm to Brother Vinson Knight, and received part pay according to agreement, and afterwards united himself with a band of mobbers to drive the Saints from, and prevent their settling in, Daviess County. On interrogation, he confessed what he had done, and in consequence of this vio-

lation of his oath, as magistrate, we asked him to give us some satisfaction so that we might know whether he was our friend or enemy, whether or not he would administer the law in justice; and politely requested him to sign an agreement of peace; but being jealous, he would not sign it, but said he would write one himself to our satisfaction and sign it, which he did, as follows:

"I, Adam Black, a Justice of the Peace of Daviess County, do hereby Certify to the people, *coled Mormin*, that he is bound to support the Constitution of this State, and of the United State, and he is not attached to any mob, nor will not attach himself to any such people, and so long as they will not molest me, I will not molest them. This the 8th day of August, 1838.

" 'ADAM BLACK, J. P.' "

Hoping that he would abide his own decision and support the law, Joseph and his brethren left Mr. Black in peace and returned to Adamondi-Ahman, where they on the day following met in council with some of the leading men of the county. At this meeting both parties entered into a covenant of peace, to preserve each other's rights and stand in their defense, that if any one individual should go wrong, neither party should uphold them or endeavor to screen them from justice, but deliver up all offenders to be dealt with according to law and justice. The assembly dispersed on these friendly terms, after which Joseph and his friends returned to Far West.

It was brotherly and warm feelings towards his friends, who were exposed to danger, which prompted Joseph to hasten to Daviess County to render them what assistance he could; he had no desire to harm anybody. Nevertheless, his enemies spared

no pains to bring him into trouble. Mr. Black, twenty days after giving Joseph and his company that document, made an affidavit that he had been threatened with instant death, by an armed force of 154 men if he did not sign a certain instrument binding himself, as a justice of the peace for said county of Daviess, not to molest the people called Mormons; he also swore that they had threatened the lives of himself and other individuals. William P. Peniston also, who was the candidate at the election, went into Ray County and swore before Judge Austin A. King that a large body of men had committed violence against Adam Black by surrounding his house, and taking him and forcing him, under threats of death, to sign a writing of a very disgraceful character, and that they had threatened to kill him (Peniston) on sight, and also to drive all the old citizens of Daviess County from the county and to take possession of their property. He also swore that Joseph and Lyman Wight were the leaders of this body of men. Three other mobbers swore to the same effect.

Judge King, on the affidavit of Peniston and the others, issued a writ for the arrest of Joseph, for visiting Daviess County. The sheriff of Daviess County called upon Joseph at Far West, and notified him that he had a writ for him to take him to Daviess County for trial. The report had been circulated that Joseph would not suffer himself to be taken by legal process, but he soon relieved the sheriff by telling him that he always intended to submit to the laws of the land; he wished, however, to be tried in his own county, as there was too much excitement and bad feeling in

Daviess County for him to have any hope of obtaining justice there. When the sheriff heard what Joseph had to say, he declined serving the writ upon him, and said he would go and see Judge King on the subject. He went, and when he returned, he found Joseph at home, he having promised the sheriff that he would remain there until his return. He very gravely informed Joseph that he could not act in Caldwell County, and that he, therefore, was out of his jurisdiction, and then withdrew.

But, from this circumstance, the report went out, and was widely spread, that Joseph and Lyman Wight had resisted the officer. This was done to create excitement. The wicked, who were determined to find, if possible, causes of offense against them, went into the surrounding country telling the most adominable lies about Joseph and the Saints. The consequence was that the mob began to collect from all Upper Missouri into Daviess County for the purpose, as they said, of helping to take Joseph and Lyman Wight. About this time Lilburn W. Boggs, who now had become governor of the State of Missouri, issued orders as commander-in-chief of the militia, through his adjutant-general, to Generals David R. Atchison, John B. Clark, Samuel D. Lucas, David Willock, Louis Bolton, Henry W. Crowther and Thomas D. Grant, to have some companies of cavalry and infantry in their several divisions of the militia put in readiness for immediate service. The excuse made by Boggs for this action was that there were signs of Indian disturbances and of civil disturbances in

Caldwell, Daviess and Carroll Counties. The allusion to Indian troubles was merely a blind; Boggs knew that there was no cause to raise the militia to guard against the Indians, but he hoped to have an opportunity to use the troops against the Saints. Lilburn W. Boggs was a base, bad man—a traitor to every republican principle, and a bloody tyrant, who took delight in using his power for the persecution and destruction of the innocent.

To do everything in his power to remove all causes of offence, and to show himself a law-abiding, loyal man, was always a matter of duty with Joseph. If others did wrong, and acted in direct violation of all law and justice by joining together in mobs, he did not desire to follow their example, but always acted in such a manner that he had the law on his side. Those who knew him, therefore, were not surprised at his willingness to volunteer to be tried by Judge King in Daviess County, and that the public might not remain in ignorance about the details of his visit to Daviess County, he made an affidavit, in which he set forth with straightforward plainness all the particulars of his trip.

September 6, 1838, Joseph, accompanied by his brother Hyrum and others of the brethren, left Far West for the place appointed for trial; but the plaintiff was absent, and the court adjourned until the next day. In going there the next day, Joseph deemed it wise to have a company of the brethren accompany him to the line of Caldwell County, and there remain so as to be ready at a moment's warning, if there should be any difficulty at the trial. This was very necessary,

as the excitement was very high, and many threats had been made against Joseph. William P. Peniston was the prosecutor, and his only witness was Adam Black. Upon this occasion Black maintained his old character for lying. He swore by the job; and such lies as he told were probably never exceeded in any court in the world. There were four witnesses who testified for Joseph, but what weight could four truthful Latter-day Saints' testimony have in a court in Missouri against one bad, false man who opposed them? King bound Joseph and Lyman Wight over to court in a \$500 bond, though there was no proof against them to criminate them. But supposing the judge did it to pacify the feelings of the mob, Joseph submitted to the decision, gave the required bonds with sufficient security, and then returned to Far West. The judge afterwards, in the presence of Geo. W. Robinson, stated that there had been nothing proved against them, which should require any security to be given, but it was the mob and not justice which should be satisfied.

In relation to the troubles which he and the Saints had to pass through in those days, Joseph writes:

"They (the mobbers) are continually chafing us, and provoking us to anger if possible, one sign of threatening after another, but we do not fear them, for the Lord God the Eternal Father is our God, and Jesus the Mediator is our Savior, and in the Great I AM is our strength and confidence. We have been driven time after time, and that without cause, and smitten again and again, and that without provocation, until we have proved the world with kindness, and the world proved us that we have no design against any man or set of men, that we injure no man, that we are peaceable with all men, minding our own business and our business only. We have suffered our rights and our liberties to be taken from us; we have not avenged ourselves of those wrongs;

we have appealed to magistrates, to sheriffs, to judges, to government and to the President of the United States, all in vain; yet we have yielded peaceably to all these things. We have not complained at the Great God, we murmured not, but peaceably left all and retired into the back country, in the broad and wild prairie, in the barren and desolate plains, and there commenced anew; we made the desolate places to bud and blossom as the rose; and now the fiend-like race are disposed to give us no rest."

As the particulars of the mobbings in Caldwell, Daviess and Carroll Counties and the part Joseph took in the defense will be given under the headings of *Far West*, *De Witt*, *Haun's Mill Massacre*, *Gallatin*, etc., in subsequent numbers of the RECORD, we will here briefly state that Joseph continued his labors quietly among the Saints, giving them advice and counsel in their afflictions, until he was betrayed into the hands of his enemies by Geo. M. Hinkle, colonel of the militia in Far West, who secretly made an engagement with the mob to deliver up to them the Church leaders to be tried and punished, and also to deliver up the arms of every description belonging to the brethren.

CHAPTER 11.

Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, Hyrum Smith, Amasa M. Lyman and George W. Robinson betrayed into the hands of the enemy by Geo. M. Hinkle.—Saved by General A. W. Doniphan.—Sentenced to be shot.—Heart-rending scenes in the families of the prisoners.—March to Jackson County.—General Wilson's behavior to the prisoners.—Prophecies and their fulfillment.—The prisoners are marched to Richmond, where they are put in chains and again sentenced to be shot.—Joseph rebukes the guard.—Mock-trial in Richmond.—Joseph and fellow-prisoners incarcerated in Liberty and Richmond jails.

It was towards evening of October 31st, 1838, that George M. Hinkle waited on Joseph Smith, Sidney Rig-

don, Parley P. Pratt, Lyman Wight and George W. Robinson, and stated that the officers of the army wanted a mutual consultation with them, hoping thereby that the difficulties between the Saints and the Missourians might be settled without having occasion to carry into effect the governor's exterminating order. He also assured them that Generals Lucas, Wilson and Doniphan had pledged their sacred honor that they should not be abused or insulted, but that they should be guarded back in safety in the morning, or as soon as the consultation was over. When the brethren got about half way to the camp of the mob-militia, they were met by General Lucas with a strong guard and also a cannon. As Lucas came up, he ordered his men to surround the brethren; after which Hinkle stepped forward and said: "These are the prisoners I agreed to deliver up." Lucas drew his sword and brandished it, and told the brethren that they were his prisoners. Immediately a great number of guns were cocked and some of them were pointed at Joseph and his companions. The Prophet writes:

"Judge of my surprise, when, instead of being treated with that respect which is due from one citizen to another, we were taken as prisoners of war, and treated with the utmost contempt. The officers would not converse with us, and the soldiers, almost to a man, insulted us as much as they felt disposed, breathing out threats against me and my companions. I cannot begin to tell the scene which I there witnessed. The loud cries and yells of more than one thousand voices, which rent the air and could be heard for miles, and the hor-

rid and blasphemous threats and curses which were poured upon us in torrents, were enough to appall the stoutest heart. In the evening we had to lie down on the cold ground, surrounded by a strong guard, who were only kept back by the power of God from depriving us of life. We petitioned the officers to know why we were thus treated, but they utterly refused to give us any answer or to converse with us."

Parley P. Pratt draws the following pen picture:

"If the vision of the infernal regions could suddenly open to the mind, with thousands of malicious fiends, all clamoring, exulting, deriding, blaspheming, mocking, railing, raging and foaming like a troubled sea, then could some idea be formed of the hell which we had entered. * * *

"No pen need undertake to describe our feelings during that terrible night, while there confined—not knowing the fate of our wives and children, nor of our fellow Saints, and seeing no way for our lives to be saved except by the miraculous power of God. But, notwithstanding all earthly hopes were gone, still we felt a calmness indescribable. A secret whispering to our inmost soul seemed to say: 'Peace, my sons, be of good cheer, your work is not yet done; therefore I will restrain your enemies, that they shall not have power to take your lives.'"

The next day, November 1st, Hyrum Smith and Amasa M. Lyman were torn away from their families and brought as prisoners into the camp of the mob-militia. In the morning of the next day General Lucas demanded that the arms of the militia of Far West be taken away. He promised that the people should be protected and the arms restored; but they received no protection and the arms were never restored to the owners. No sooner had the mob got possession of the arms than they commenced their ravages, plundering the Saints of their bedding, clothing,

money and everything of value which they could lay their hands upon. They also went to Joseph's house, drove his family out of doors and carried away most of his property.

The following night a court martial was held. This court was composed of seventeen preachers and some of the principal officers of the army, Samuel D. Lucas presiding. This court did not bring Joseph or any of the brethren before it, but it sentenced them to be shot at 8 o'clock the next morning in the public square at Far West, and in the presence of their families and friends. When the sentence was passed, General Doniphan arose and said that neither himself nor his brigade should have any hand in the shooting—that it was nothing short of cold-blooded murder, and then left the court martial and ordered his brigade to prepare and march off the ground.

This unexpected and bold action on the part of General Doniphan and a few of the others so alarmed the haughty murderer that he did not dare to put the decree into execution. Not until the next morning were the prisoners apprised of the decision of the court martial, when General Doniphan himself came to the place where the prisoners were under guard and said: "By G—d, you have been sentenced by the court martial to be shot this morning; but I will be d—d if I will have any of the honor of it, or any of the disgrace of it; therefore I have ordered my brigade to take up the line of march, and to leave the camp; for I consider it to be cold-blooded murder, and I bid you farewell." He then went away.

Joseph inquired of General Wil-

son, who had been one of the mob in Jackson County, what he had done that he should be treated with such indignity, stating that he had always been a supporter of the Constitution and of Democracy. His reply was: "I know it, and that is the reason I want to kill you, or have you killed."

In another court martial, which was held subsequently, it was decided to take the brethren as prisoners of war to Jackson County and execute them there. Before starting, and after using many entreaties, Joseph and his companions were permitted, under a strong guard, to go to Far West to take leave of their families.

Joseph writes: "I found my wife and children in tears, who feared we had been shot by those who had sworn to take our lives, and that they would see me no more. When I entered my house, they clung to my garments, their eyes streaming with tears, while mingled emotions of joy and sorrow were manifest in their countenances. I requested to have a private interview with them for a few minutes, but this privilege was denied me by the guard. I was then obliged to take my departure. But who can realize the feelings which I experienced at that time, to be thus torn from my companion, and leave her surrounded with monsters in the shape of men, and my children, too, not knowing how their wants would be supplied; while I was to be taken far from them in order that my enemies might destroy me when they thought proper to do so. My partner wept, my children clung to me until they were thrust from me by the swords of the guards. I felt overwhelmed while I witnessed the scene, and could only commend them to the care of that God whose

kindness had followed me to the present time, and who alone could protect them, and deliver me from the hands of my enemies, and restore me to my family. After this painful scene I was then taken back to the camp, and with the rest of my brethren, namely, Sidney Rigdon, Hyrum Smith, Parley P. Pratt, Lyman Wight, Amasa M. Lyman and Geo. W. Robinson, started off for Independence, Jackson County."

Parley P. Pratt, another of the prisoners, writes as follows:

"This was the most trying scene of all. I went to my house, being guarded by two or three soldiers; the cold rain was pouring down without, and on entering my little cottage, there lay my wife sick of a fever, with which she had been for some time confined. At her breast was our son Nathan, an infant of three months, and by her side a little girl of five years. On the foot of the same bed lay a woman in travail, who had been driven from here house in the night, and had taken momentary shelter in my hut of ten feet square—my larger house having been torn down. I stepped to the bed; my wife burst into tears. I spoke a few words of comfort, telling her to try to live for my sake and the children's; and expressing a hope that we should meet again, though years might separate us. She promised to try to live. I then embraced and kissed the little babes and departed. Till now I had refrained from weeping; but to be forced from so helpless a family, who were destitute of provisions and fuel, and deprived almost of shelter in a bleak prairie, with none to assist them, exposed to a lawless banditti who were utter strangers to humanity, and this at the approach of winter, was more than nature could well endure.

"I went to General Moses Wilson in tears, and stated the circumstances of my sick, heart-broken and destitute family in terms which would have moved any heart that had a latent spark of humanity yet remaining. But I was only answered with an exultant laugh, and a taunt of reproach by this hardened murderer.

"As I returned from my house towards the troops in the square, I halted with the guard at the door of Hyrum Smith, and heard the sobs and groans of his wife, at his parting

words. She was then near confinement, and needed more than ever the comfort and consolation of a husband's presence. As we returned to the wagon we saw Sidney Rigdon taking leave of his wife and daughters, who stood at a little distance, in tears of anguished indescribable. In the wagon sat Joseph Smith, while his aged father and venerable mother came up overwhelmed with tears, and took each of the prisoners by the hand with a silence of grief too great for utterance.

"In the meantime hundreds of the brethren crowded around us, anxious to take a parting look or a silent shake of the hand, for feelings were too intense to allow of speech. In the midst of these scenes orders were given, and we moved slowly away, under the conduct of General Wilson and his whole brigade. A march of twelve miles brought us to Crooked River, where we camped for the night. Here General Wilson began to treat us more kindly; he became very sociable, conversing very freely on the subject of his former murders and robberies committed against us in Jackson. He did not pretend to deny anything; but spoke upon the whole as freely as if he had been giving the history of other ages or countries, in which his audience had no personal concern. Said he:

"We Jackson County boys know how it is, and therefore have not the extremes of hatred and prejudice which characterize the rest of the troops. We know perfectly well from the beginning the Mormons have not been the aggressors at all. As it began in 1833 in Jackson County, so it has been ever since. You Mormons were crowded to the last extreme, and compelled to self-defence; and this has been construed into treason, murder and plunder. We mob you without law; the authorities refuse to protect you according to law; you then are compelled to protect yourselves, and we act upon the prejudices of the public, who join our forces, and the whole is legalized, for your destruction and our gain. Is not this a shrewd and cunning policy on our part, gentlemen?

"When we drove you from Jackson County, we burned two hundred and three of your houses; plundered your goods; destroyed your press, type, paper, books, office and all—tarred and feathered old Bishop Partridge, as exemplary an old man as you can find anywhere. We shot down some of your men, and, if any of you returned the fire, we imprisoned you, and tried you for murder, etc. Damn'd shrewdly done, gentlemen; and I came damn'd near kicking the bucket myself; for on one occa-

sion, while we were tearing down houses, driving families and destroying and plundering goods, some of you good folks put a ball through my son's body, and another through the arm of my clerk, and a third pierced my shirt collar and marked my neck. No blame, gentlemen; we deserved it. And let a set of men serve me as your community have been served, and I'll be damn'd if I would not fight till I died.

"It was repeatedly insinuated by the other officers and troops, that we should hang you prisoners on the first tree we came to on the way to Independence; but I'll be damn'd if anybody shall hurt you. We just intend to exhibit you in Independence, let the people look at you, and see what a damn'd set of fine fellows you are. And, more particularly, to keep you from that G—d damn'd old bigot of a General Clark and his troops, from down country, who are so stuffed with lies and prejudice that they would shoot you down in a moment.'

"Such was the tenor of the conversation addressed by General Wilson to his prisoners. Indeed it was now evident that he was proud of his prey, and felt highly enthusiastic in having the honor of returning in triumph to Independence with his prisoners, whom his superstition had magnified into something more than fellow-citizens—something noble or supernatural and worthy of public exhibition.

"As we arose and commenced our march on the morning of the 3rd of November, Joseph Smith spoke to me and the other prisoners, in a low but cheerful and confidential tone; said he: *'Be of good cheer, brethren; the word of the Lord came to me last night that our lives should be given us, and that whatever we may suffer during this captivity, not one of our lives should be taken.'* Of this prophecy I testify in the name of the Lord, and though spoken in secret, its public fulfillment and the miraculous escape of each one of us is too notorious to need my testimony.

"In the after part of the day we came to the Missouri River, which separated us from Jackson County. Here the brigade was halted and the prisoners taken to a public house, where we were permitted to shave, change our linen and partake of some refreshment. This done, we were hurried to the ferry and across the river with the utmost haste in advance of the troops. This movement was soon explained to us. The truth was, General Clark had now arrived near the scene of action, and had sent an express to take us from General Wilson and prevent us from going to Jackson County—

both armies being competitors for the honor of possessing the wonderful, or, in their estimation, royal prisoners.

"Clark and his troops, from a distance, who had not arrived in the city of Far West till after our departure, were desirous of seeing the strange men whom it was said had turned the world upside down and of possessing such a wonderful trophy of victory, or of putting them to death themselves. On the other hand, Wilson and his brigade were determined to exhibit us through the streets of Independence as a visible token of their own achievements. Therefore, when demanded by General Clark's express, they refused to surrender us, and hurried us across the ferry with all possible dispatch. Marching about a mile, we encamped for the night in the wilderness, with about fifty troops for our guard—the remainder not crossing the ferry till the next morning.

"Some of the neighboring citizens visited us next morning—it being Sunday. One of the ladies came up and very candidly inquired of the troops which of the prisoners the 'Mormons' worshipped? One of the guards, pointing to Mr. Smith with a significant smile, said, 'This is he.' The woman then turning to Mr. Smith, inquired whether he professed to be the Lord and Savior?

"Do not smile, gentle reader, at the ignorance of these poor, innocent creatures, who, by the exertions of a corrupt press and pulpit, are kept in ignorance and made to believe in every possible absurdity in relation to the Church or the Saints. Mr. Smith replied, that he professed to be nothing but a man, and a minister of salvation, sent by Jesus Christ to preach the gospel. After expressing some surprise, the lady inquired what was the peculiar nature of the gospel, as held by himself and his Church. At this the visitors and soldiers gathered around, and Mr. Smith preached to them faith in the Lord Jesus Christ, repentance towards God, reformation of life, immersion in water, in the name of Jesus Christ, for remission of sins, and the gift of the Holy Ghost by the laying on of hands.

"All seemed surprised, and the lady, in tears, went her way, praising God for the truth, and praying aloud that the Lord would bless and deliver the prisoners."

Thus was fulfilled a prophecy which Joseph had made in public a few months previous, that a sermon should be preached in Jackson County before the close of the year 1838. Those who

at that time heard Joseph make the prediction could not understand how it could be fulfilled, as the excitement and hatred toward the Saints in that county was so great, that if an Elder should have attempted to preach there he would no doubt have been killed. Elder Pratt continues:

"At 10 o'clock the brigade had all crossed the river and come up with us. We were then marched forward in our carriages, while the troops were formed into a front and rear guard, with quite a martial appearance. As we passed along through the settlements, hundreds of men, women and children flocked to see us. General Wilson often halted the whole brigade to introduce us to the populace, pointing out each of us by name. Many shook us by the hand, and, in the ladies at least, there appeared some feelings of human compassion and sympathy.

"In this way we proceeded till we arrived at Independence. It was now past noon, and in the midst of a great rain; but hundreds crowded to witness the procession, and to gaze at us as we were paraded in martial triumph through the principal streets, the bugles sounding a blast of triumphant joy.

"This ceremony being finished, a vacant house was prepared for our reception, into which we were ushered through the crowd of spectators which thronged every avenue.

"The troops were then disbanded. In the meantime we were kept under a small guard, and were treated with some degree of humanity, while hundreds flocked to see us day after day. We spent most of our time in preaching and conversation, explanatory of our doctrines and practice. Much prejudice was removed, and the feelings of the populace began to be in our favor, notwithstanding their former wickedness and hatred."

Joseph writes: "Shortly after our arrival in Jackson County, Colonel Sterling Price, from the army of General Clark, came with orders from General Clark, who was commander-in-chief of the expedition, to have us forwarded forthwith to Richmond. Accordingly, on Thursday morning, we started with three guards only, and they had been obtained with great

difficulty, after laboring all the previous day to get them. Between Independence and Roy's Ferry, on the Missouri River, they all got drunk, and we got possession of their arms and horses. It was late in the afternoon, near the setting of the sun. We traveled about half a mile after we crossed the river, and put up for the night.

"Friday, 9th. This morning there came a number of men, some of them armed. Their threatenings and savage appearance were such as to make us afraid to proceed without more guards. A messenger was therefore dispatched to Richmond to obtain them.

"We started before their arrival, but had not gone far before we met Colonel Price with a guard of about seventy-four men; and were conducted by them to Richmond, and put in an old vacant house, and a guard set.

"Some time through the course of that day, General Clark came in, and we were introduced to him. We inquired of him the reason why we had been thus carried from our homes, and what were the charges against us. He said that he was not then able to determine, but would be in a short time; and with very little more conversation he withdrew."

Some time after General Clark had withdrawn, Colonel Price came in with two chains in his hands and a number of padlocks. The two chains he fastened together. He also brought with him ten men, who, while these preparations were going on, stood with their thumbs upon the cock of their guns, ready to fire on a moment's notice. He first had the windows nailed down, after which he ordered a man by the name of John Ful-

kerson, whom he brought with him, to chain the brethren, seven in number, with a kind of trace chain, extending from one man's ankle to another and fastened around one ankle of each with a padlock. In this situation, in a room without beds, chairs and other conveniences, they were guarded night and day by about ten men at a time, who stood over them with loaded pistols in hand. At night they were stretched on the floor in a row, upon their backs, and tried to sleep, but the hard floor, the cold, the inability to change their position because of their chains, and the noise of the guards, effectually prevented sleep. The following is from the pen of Apostle Parley P. Pratt:

"In one of those tedious nights we had laid as if in sleep, till the hour of midnight had passed, and our ears and hearts had been pained, while we listened for hours to obscene jests, the horrid oaths, the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity; they even boasted of defiling, by force, wives, daughters and virgins, and of shooting or dashing out the brains of men, women and children. I had listened till I had become so disgusted, shocked, horrified and so filled with the spirit of indignant justice, that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph or anyone else, although I lay next to him, and knew he was awake. On a sudden he arose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words:

"*'SILENCE! ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still. I will not live another minute and hear such language. Cease such talk, or you or I die THIS MINUTE!'*

"He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon; calm, unruffled and dignified as an angel, he looked down upon the quailing guards, whose weapons were lowered or dropped to the

ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended upon a breath in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains, at midnight, in a dungeon, in an obscure village of Missouri."

General John Clark spent several days after the arrival of Joseph and fellow - prisoners in Richmond, in searching the law to find authority for trying them by a court martial. "Had he been a lawyer of eminence," writes Joseph, "I should have supposed it no very difficult task to decide that quiet, peaceful, unoffending and private citizens, too, except as ministers of the gospel, were not amenable to a *military tribunal* in a country governed by *civil laws*."

Clark also wrote to Governor Boggs and suggested the propriety of trying Joseph and the other brethren, who were prisoners, by a court martial for mutiny. He added, however, that it being doubtful whether a court martial had the authority to try them, he wished the governor to forward the opinion of the attorney-general of the State. "It will not do," he writes, "to allow these leaders to return to their treasonable work again, on account of their not being indicted in Caldwell. They have committed treason, arson, burglary, robbery, larceny and perjury."

To have had the brethren tried by court martial was no doubt General Clark's greatest desire, as he by this

means thought to get rid of the prisoners in a quick and easy way, having endeavored in vain for some time to take their lives. Brother Jedediah M. Grant, then a young man, happened to put up at the same tavern with General Clark, at Richmond. He saw Clark make choice of his men to shoot Joseph and his fellow-prisoners on Monday, November 12th. He also saw the men who were selected make choice of their rifles, and load them with two bullets each. General Clark then saluted them, and said: "*Gentlemen, you shall have the honor of shooting the Mormon leaders on Monday morning, at 8 o'clock.*"

He soon found out, however, that this plan could not easily be carried out, so he concluded to turn the prisoners over to the civil authorities for trial. A court of inquiry was then instituted, and the trial commenced on the 13th of November before Austin A. King, judge, and Thomas C. Birch, state attorney. Both these men had been on the court martial when Joseph and the other brethren were sentenced to be shot. A little reflection will show how utterly unfit they were to have anything to do with the case.

The trial commenced by summoning witnesses in behalf of the State. These were called and sworn at the point of the bayonet. Doctor Sampson Avard was the first witness brought before the court. He had previously told Mr. Oliver Olney that if he (Olney) wished to save himself, he must swear hard against the heads of the Church, as they were the ones the court wanted to criminate; and if he could swear hard against them, they would not (that

is, neither court nor mob) disturb him. "I intend to do it," said he, "in order to escape, for if I do not, they will take my life." This introduction is sufficient to show the character of his testimony, and he swore just according to the statement he had made, doubtless thinking it a wise course to ingratiate himself into the good graces of the mob.

About forty others, principally apostates, testified upon the same principle as Avard, as only one kind of evidence was admitted—such, of course, as suited the mob. The Church organization was converted, by the testimony of the apostates, into a temporal kingdom, which was to fill the whole earth and subdue all other kingdoms. Much was inquired by the judge (who was a (Methodist) concerning the prophecy of Daniel: "In the days of these kings shall the God of heaven set up a kingdom which shall break in pieces all other kingdoms, and stand forever." "And the kingdom and the greatness of the kingdom, under the whole heaven, shall be given to the Saints of the Most High."

Having been informed that the Saints believed this prophecy, the judge turned to his clerk and said, "Write that down; it is a strong point for treason." One of the attorneys protested and observed, "Judge, you had better make the Bible treason." The court made no reply, but continued to inquire diligently into the doctrines of the Saints and the affairs of the Church. When it was found that the Church had sent missionaries to England and other foreign countries, this was construed as another evidence of treason against the State of Missouri.

The prisoners were then requested to name their witnesses, and when the names of forty or fifty persons had been given, the notorious bandit, Samuel Bogart, was dispatched to Far West with about fifty soldiers to bring them, but instead of taking them into court, he arrested all he could find and thrust them into prison. Again they were called upon for witnesses, and when these also were imprisoned or driven out of the country, the brethren, advised by their lawyers, General Doniphan and Amos Reed, concluded not to bring their witnesses to Richmond, for if they did, there would not be one of them left for final trial. As to making an impression on Judge King, General Doniphan said that if a cohort of angels were to come down and declare the prisoners innocent, it would be all the same; for the judge had determined from the beginning to cast them into prison.

When the trial was in process, a member of the Church named Allen was seen to pass the window. The prisoners requested that he might be introduced and sworn, which was finally done; but when he began to give his testimony, which went to establish the innocence of the prisoners and to show the murders, robberies, etc., committed by their accusers, the judge soon ordered the guard to put the witness out, which was done amid the yells, threats, insults and violence of the mob, who thronged in and around the court house. He barely escaped with his life. The result of this mock trial, which continued from the 13th to the 28th of November, was that Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin were sent to Liberty, Clay County,

to jail, to await trial for treason and murder—treason for having whipped the mob out of Daviess County and taking their cannon from them, and murder for the man killed in the Crooked River battle. Parley P. Pratt, Morris Phelps, Luman Gibbs, Darwin Chase and Norman Shearer were incarcerated in the Richmond jail, to stand their trial for the same crimes. All the other prisoners, including Amasa M. Lyman, were released or admitted to bail.

December 16, 1838, Joseph addressed a long letter from Liberty jail to the Saints, in which he gave them much instruction. He wrote in a cheerful and consoling manner. Though in prison his language breathed a spirit of trustfulness and confidence in the Lord. Respecting their persecutions he said:

“But we want you to remember Haman and Mordecai. You know that Haman could not be satisfied as long as he saw Mordecai at the king’s gate, and he sought the life of Mordecai and the people of the Jews. But the Lord so ordered it that Haman was hanged upon his own gallows. So shall it come to pass with poor Hamans in the last days—those who have sought, by unbelief and wickedness, and by the principle of mobocracy, to destroy us and the people of God, by killing and scattering them abroad, and wilfully and maliciously delivering us into the hands of murderers, desiring us to be put to death, thereby having us dragged about in chains and cast into prison, and for what cause? It is because we were honest men, and were determined to defend the lives of the Saints at the expense of our own. I say unto you, that those who have thus vilely treated us, like Haman, shall be hanged upon their own gallows; or, in other words, shall fall into their own gin, and share, and ditch, and trap, which they have prepared for us, and shall go backward and stumble and fall, and their names shall be blotted out, and God shall reward them according to all their abominations.”

He closed the letter as follows:

“And now, dear and well-beloved brethren—

and when we say brethren, we mean those who have continued faithful in Christ, men, women and children—we feel to exhort you, in the name of the Lord Jesus Christ, to be strong in the faith in the new and everlasting covenant, and nothing frightened at your enemies. For what has happened unto us is an evident token to them of damnation; but unto us, of salvation, and that of God. Therefore, hold on even unto death; for ‘he that seeketh to save his life shall lose it; but he that loseth his life for my sake and the gospel’s, shall find it,’ saith Jesus Christ.

“Brethren, from henceforth, let truth and righteousness prevail and abound in you; and in all things be temperate; abstain from drunkenness, and from swearing, and from all profane language, and from everything which is unrighteous or unholy; also from enmity and hatred, and covetousness, and from every unholy desire. Be honest one with another, for it seemeth that some have come short of these things, and some have been uncharitable, and have manifested greediness because of their debts towards those who have been persecuted and dragged about with chains without cause, and imprisoned. Such characters God hates, and they shall have their turn of sorrow in the rolling of the great wheel, for it rolleth and none can hinder. Zion shall yet live, though she seemeth to be dead. Remember, that whatsoever measure you mete out to others it shall be measured to you again.

“We say unto you, brethren, be not afraid of your adversaries; contend earnestly against mobs and the unlawful works of dissenters and of darkness; and the very God of peace shall be with you, and make a way for your escape from the adversary of your souls. We commend you to God and the work of his grace, which is able to make us wise unto salvation.”

In the meantime the Saints in Caldwell County were making preparations to leave Missouri early next spring, agreeable to the exterminating order of Governor Boggs; they were constantly annoyed by the mobocrats. Many of the State journals tried to hide the iniquity of the State by throwing a covering of lies over her atrocious deeds committed. “But,” writes Joseph, “can they hide the governor’s cruel order for banishment or extermination? Can they conceal the

facts of the disgraceful treaty of the generals with their own officers and men at the city of Far West? Can they conceal the fact that twelve or fifteen thousand men, women and children have been banished from the State without trial or condemnation? And this at an expense of \$200,000—and, this sum appropriated by the State legislature, in order to pay the troops for this act of lawless outrage? Can they conceal the fact that we have been imprisoned for many months, while our families, friends and witnesses have been driven away? Can they conceal the blood of the murdered husbands and fathers, or stifle the cries of the widow and the fatherless? Nay! The rocks and mountains may cover them in unknown depths, the awful abyss of the fathomless deep may swallow them up, and still their horrid deeds will stand forth in the broad light of day, for the wondering gaze of angels and of men! They cannot be hid!" He continues:

"Some time in December, Heber C. Kimball and Alanson Ripley were appointed, by the brethren in Far West, to visit us at Liberty jail as often as circumstances would permit or occasion required, which they faithfully performed. We were sometimes visited by our friends, whose kindness and attention I shall ever remember with feelings of lively gratitude; but frequently we were not suffered to have the privilege. Our victuals were of the coarsest kind, and served up in a manner which was disgusting.

"Thus in a land of liberty, in the town of Liberty, Clay County, Missouri, I and my fellow-prisoners, in chains, dungeons and jail, saw the close of 1838."

CHAPTER 12.

The case of the prisoners investigated by Judge Thurnham.—Sidney Rigdon released on bail.—Elders H. C. Kimball and Theodore Turley intercede in behalf of the prisoners.—Alexander McRae's narrative.—The prisoners make an unsuccessful attempt to break jail.—Great excitement among the populace.—Hyrum Smith's statement.—Fifty men conspire to kill the Prophet.—Trial in Richmond before a drunken judge and jury.—Change of venue.—Joseph and fellow-prisoners escape from their guards on their journey toward Boone County.—Joseph arrives safely in Quincy, Ill.

"Tuesday, January 1, 1839," writes the Prophet Joseph, "dawned upon us as prisoners of hope, but not as sons of liberty. O Columbia! Columbia! How thou art fallen! 'The land of the free, and the home of the brave!' 'The asylum of the oppressed'—oppressing thy noblest sons, in a loathsome dungeon, without any provocation, only that they have claimed to worship the God of their fathers according to his own word, and the dictates of their own consciences."

But notwithstanding they commenced the year under so unpleasant circumstances, Joseph and his fellow-prisoners were full of hope that their innocence at last would be acknowledged and their deliverance, in consequence, be brought about. Consequently they resigned themselves patiently in the hands of Providence. "It is not our object to complain—to asperse anyone," states a communication which they addressed to the Missouri legislature, "all we ask is a fair and impartial trial. We ask the sympathies of no one; we ask sheer justice. This is all we expect, and all we merit; but we merit that."

Owing to the great excitement prevailing in the northern counties of Missouri, it was supposed that a court

in that part of the country would to a greater or lesser degree be influenced thereby and consequently would hardly be able to render a just decision. Consequently the prisoners petitioned the Supreme Court of Missouri twice for a writ of *habeas corpus*, but this was denied in both instances, by Judge Reynolds, who afterward became governor of the State. After a while they demanded a *habeas corpus* writ of Judge Thurnham, one of the county judges, which, with considerable reluctance, was granted. At that time great threats were uttered by the mob; that if any of the prisoners were liberated, they should never get out of the country alive.

After the investigation, Sidney Rigdon was released from prison on bail, by the decision of the judge, but as the mob threatened to kill him if he was set at liberty, he returned with the other prisoners to jail, where he remained until a favorable opportunity presented itself for him to get away.

Through the friendship of the sheriff, Mr. Samuel Hadley, and the jailer, Mr. Samuel Tillery, he was let out of the jail secretly in the night, after having declared in prison, that the sufferings of Jesus Christ were a fool to his; and being solemnly warned by them to be out of the State with as little delay as possible, he made his escape. Being pursued by a body of armed men, it was through the direction of a kind Providence that he escaped out of their hands, and safely arrived in Quincy, Illinois.

Judge Thurnham acknowledged before Joseph and the other brethren who remained in prison that he knew they were innocent men, but for fear of his own life and that of the pris-

oners, he dared not set them at liberty. Their persecution, arrest, etc., he said, was only a repetition of the scenes in Jackson County, and the whole plan was concocted from the governor down to the lowest judge, for the purpose of stopping their increasing power and influence in the State.

About this time (February, 1839) Elders Heber C. Kimball and Alanson Ripley were at Liberty, where they had been almost weekly importuning at the feet of the judges; and while performing this duty on a certain occasion, Judge Hughes stared them full in the face and observed to one of his associates, that "by the look of these men's eyes they are whipped but not conquered; and let us beware how we treat these men, for their looks bespeak innocence;" and at that time he entreated his associates to admit of bail for all the prisoners; but the hardness of their hearts would not admit of so charitable a deed. They, however, continued to importune at the feet of the judges, and also to visit the prisoners; no one of the ruling part of the community disputed their innocence, but said, in consequence of the fury of the mob, that even-handed justice could not be administered; they were therefore compelled to abandon the idea of importuning at the feet of the judges, and leave the prisoners in the hands of God.

Alexander McRae, a fellow-prisoner with the Prophet Joseph, writes as follows:

"During our imprisonment, we had many visitors, both friends and enemies. Among the latter, many were angry with Brother Joseph, and accused him of killing a son, a brother, or some relative of theirs, at what was called the Crooked River battle. This looked rather strange to me, that so many should claim a son, or a

brother killed there, when they reported only one man killed.

"Among our friends, who visited us, were President Brigham Young and Heber C. Kimball, of the First Presidency—the latter several times; George A. Smith, of the Quorum of the Twelve; Don Carlos Smith, brother of Joseph, who came several times, and brought some of our families to see us. Benjamin Covey, Bishop of the Twelfth Ward, Salt Lake City, brought each of us a new pair of boots, and made us a present of them. James Sloan, his wife and daughter, came several times. Alanson Ripley also visited us, and many others, whom to name would be too tedious. Orrin P. Rockwell brought us refreshments many times; and Jane Bleven and her daughter brought cakes, pies, etc., and handed them in at the windows. These things helped us much, as our food was very coarse, and so filthy that we could not eat it until we were driven to it by hunger.

"After we had been there some time, and had tried every means we could to obtain our liberty by the law, without effect (except Sidney Rigdon, who was bailed out), and also having heard, from a reliable source, that it had been stated in the public street, by the most influential men in that part of the country, that 'the Mormon prisoners would have to be condemned, or the character of the State would have to go down,' we came to the conclusion that we would try other means to effect it.

"Accordingly, on the 7th day of February, 1839, after counseling together on the subject, we concluded to try to go that evening when the jailer came with our supper; but brother Hyrum, before deciding fully, and to make it more sure, asked Brother Joseph to inquire of the Lord as to the propriety of the move. He did so, and received answer to this effect: that if we were all agreed, we could go clear that evening; and if we would ask, we should have a testimony for ourselves. I immediately asked, and had not more than asked, until I received as clear a testimony as I ever did of anything in my life, that it was true. Brother Hyrum Smith and Caleb Baldwin bore testimony to the same; but Lyman Wight said we might go if we chose, but he would not. After talking with him for some time, he said, 'if we would wait until the next day, he would go with us.' Without thinking we had no promise of success on any other day than the one above stated, we agreed to wait.

"When night came, the jailer came alone with our supper, threw the door wide open, put our supper on the table, and went to the back part of the room, where a pile of books

lay, took up a book and went to reading, leaving us between him and the door, thereby giving us every chance to go if we had been ready. As the next day was agreed upon, we made no attempt to go that evening.

"When the next evening came, the case was very different; the jailer brought a double guard with him, and with them six of our brethren, to wit: Erastus Snow, William D. Huntington, Cyrus Daniels, David Holman, Alanson Ripley and Watson Barlow. I was afterwards informed that they were sent by the Church. The jailer seemed to be badly scared; he had the door locked and everything made secure. It looked like a bad chance to get away, but we were determined to try it; so when the jailer started out, we started too. Brother Hyrum took hold of the door, and the rest followed; but before we were able to render him the assistance he needed, the jailer and guard succeeded in closing the door, shutting the brethren in with us, except Cyrus Daniels, who was on the outside.

"As soon as the attempt was made inside, he took two of the guards, one under each arm, and ran down the stairs that led to the door, it being in the second story. When he reached the ground they got away from him; and seeing we had failed to get out, he started to run, but put his foot in a hole and fell. Just as he fell, a bullet from one of the guards passed very close to his head, and he thinks the fall saved his life.

"The scene that followed this defies description. I should judge, from the number, that all the town and many from the country, gathered around the jail, and every mode of torture and death that their imagination could fancy, was proposed for us, such as blowing up the jail, taking us out and whipping us to death, shooting us, burning us to death, tearing us to pieces with horses, etc. But they were so divided among themselves that they could not carry out any of their plans, and we escaped unhurt. * * * (See page 148.)

"We never suffered ourselves to go into any important measure without asking Brother Joseph to inquire of the Lord in relation to it. Such was our confidence in him as a Prophet, that when he said 'Thus saith the Lord,' we were confident it would be as he said; and the more we tried it, the more confidence we had, for we never found his word fail in a single instance.

"A short time before we were to go to Daviess County for trial, word came to us that either General Atchison or Doniphan would raise a military force, and go with us to pro-

tect us from the wrath of the people. The matter was discussed by the brethren (except Brother Joseph), and they naturally enough concluded it would be best; and although I had nothing to say, I concurred with them in my feelings. Brother Hyrum asked Joseph what he thought of it. Brother Joseph hung his head a few moments, and seemed in a deep study, and then raised up and said, 'Brother Hyrum, it will not do: we must trust in the Lord; if we take a guard with us, we shall be destroyed.'

'This was very unexpected to us; but Brother Hyrum remarked, 'If you say it in the name of the Lord, we will rely on it.' Said Brother Joseph, 'In the name of the Lord, if we take a guard with us, we will be destroyed; but if we put our trust in the Lord, we shall be safe and no harm shall befall us, and we shall be better treated than we have ever been since we have been prisoners.'

'This settled the question, and all seemed satisfied, and it was decided that we should have no extra guard, and they had only such a guard as they chose for our safe-keeping. When we arrived at the place where the court was held, I began to think he was mistaken for once, for the people rushed upon us *en masse* crying, 'Kill them; G—d d—n them, kill them.' I could see no chance for escape, unless we could fight our way through, and we had nothing to do it with. At this, Brother Joseph, at whom all seemed to rush, rose up and said, 'We are in your hands; if we are guilty, we refuse not to be punished by the law.' Hearing these words, two of the most bitter mobocrats in the country—one by the name of William Peniston, and the other Kinney or McKinney, I do not remember which—got upon benches and began to speak to the people, saying, 'Yes, gentlemen, these men are in our hands; let us not use violence, but let the law have its course; the law will condemn them, and they will be punished by it. We do not want the disgrace of taking the law into our own hands,' etc.

'In a few minutes they were quieted, and they seemed now as friendly as they had a few minutes before been enraged. Liquor was procured, and we all had to drink in token of friendship. This took place in the court room (a small log cabin about twelve feet square), during the adjournment of the court; and from that time until we got away, they could not put a guard over us who would not become so friendly that they dared not trust them, and the guard was very frequently

changed. We were seated at the first table with the judge, lawyers and others, and had the best the country afforded, with feather beds to sleep on—a privilege we had not before enjoyed in all our imprisonment.

"On one occasion, while we were there, the above-named Peniston, partly in joke and partly in earnest, threw out a rather hard insinuation against some of the brethren. This touched Joseph's feelings, and he retorted a good deal in the same way, only with such power that the earth seemed to tremble under his feet, and said, 'Your heart is as black as your whiskers,' which were as black as any crow. He seemed to quake under it and left the room.

"The guard who had become friendly, were alarmed for our safety, and exclaimed, 'Oh, Mr. Smith, do not talk so; you will bring trouble upon yourself and companions.' Brother Joseph replied, 'Do not be alarmed; I know what I am about.' He always took up for the brethren, when their characters were assailed, sooner than for himself, no matter how unpopular it was to speak in their favor."

Hyrum Smith, another of the prisoners, writes:

"Our place of lodging (in the prison) was the square side of hewed white oak logs, and our food was anything but good and decent. Poison was administered to us three or four times. The effect it had upon our systems was, that it vomited us almost to death, and then we would lay some two or three days in a torpid, stupid state, not even caring or wishing for life.

"The poison would inevitably have proved fatal had not the power of Jehovah interposed in our behalf, to save us from their wicked purpose. We were also subjected to the necessity of eating human flesh! for the space of five days, or go without food, except a little coffee or a little corn bread. I chose the latter alternative. None of us partook of the flesh except Lyman Wight. We also heard the guard, which was placed over us, making sport of us, saying that 'they had fed us upon Mormon beef.'

"I have described the appearance of this flesh to several experienced physicians, and they have decided that it was human flesh. We learned afterwards, through one of the guards, that it was supposed that such acts of cannibalism as feeding us with human flesh would be considered a popular deed. But those concerned, on learning that it would not take,

tried to keep it secret; but the fact was noised abroad before they took that precaution."

In the meantime the Saints made preparations to leave Missouri, in compliance with the governor's exterminating order. On the 7th of February, Joseph's family left Far West in charge of Stephen Markham, and after a journey of almost unsupportable hardships, reached the Mississippi River, opposite Quincy, on the 15th.

March 20th, Joseph and fellow-prisoners sent a lengthy epistle to the Saints at Quincy, Illinois, and scattered abroad, and to Bishop Partridge in particular, of which Sections 121, 122 and 123 of the Doctrine and Covenants are extracts.

In the latter part of March, 1839, Elders Kimball and Turley started on a mission to see the governor. They called on the sheriff of Ray County and jailer for a copy of the mittimus, by which the prisoners were held in custody, but he confessed he had none. They went to Judge King, and he made out a kind of mittimus. At this time Joseph and his brethren had been in prison several months without even a mittimus; and that, too, for crimes said to have been committed in another county.

Elders Kimball and Turley took all the papers by which they were held, or which were then made out for them, with the petitions of the prisoners to the supreme judges, and went to Jefferson City.

The governor was absent. The secretary of State treated them very kindly; and when he saw the papers, could hardly believe those were all the documents by which the prisoners were held in custody, for they were illegal.

Lawyer Doniphan had also de-

ceived them in his papers, and sent them off with such documents that a change of venue could not be effected in time. The secretary was astonished at Judge King acting as he did, but said he could do nothing in the premises, and if the governor were present, he could do nothing; but the secretary wrote a letter to Judge King. The brethren then started to find the supreme judges and get writs of *habeas corpus*.

At last they found the judges (Mathias McGirk, George Thompsons and John C. Edwards), but could not obtain the writ in consequence of the papers being imperfect. There was no order of commitment, without which the judges would not grant the writs. After riding hundreds of miles the brethren returned to Liberty, March 30th, and soon called on Judge King, who was angry because they had reported the case to the governor. "I could," said he, "have done all the business for you properly, if you had come to me; and I would have signed the petition for all, except Joe, and he is not fit to live.

They then visited the prison, but were not permitted to enter; all the communication they had with the prisoners took place through the grate of the dungeon. Joseph bid the brethren to be of good cheer; "for," said he, "we shall be delivered; but no arm but God can deliver us now. Tell the brethren to be of good cheer, and get the Saints away as fast as possible."

On April 5th, Brothers Kimball and Turley returned to Far West. On that day a company of about fifty men in Daviess County swore that they would never eat or drink until they had murdered Joe Smith. Their captain,

William Bowman, swore, in the presence of Theodore Turley, that he would "never eat or drink, after he had seen Joe Smith, until he had murdered him." Also eight men—Captain Bogart, who was the county judge, Doctor Laffity, John Whitmer and five others—came into the committee-room at Far West and there presented to Elder Theodore Turley the paper concerning the revelation of July 8, 1838, to Joseph Smith, that the Twelve were to take their leave on the Temple site at Far West, on April 26th, to go to the Isles of the Sea, and then asked him to read it. Turley said, "Gentlemen, I am well acquainted with it." They said, "Then you, as a rational man, will give up Joseph Smith being a Prophet and an inspired man, now he and the Twelve are scattered all over creation; let them come here, if they dare; if they do, they will be murdered. As that revelation cannot be fulfilled, you will now give up your faith."

Turley jumped up and said, "In the name of God that revelation will be fulfilled." They laughed him to scorn. John Whitmer hung down his head. They said, "If they (the Twelve) come, they will get murdered; they dare not come to take their leave here; that is like all the rest of Joe Smith's damned prophecies." They commenced on Turley and said, "You had better do as John Corrill has done; he is going to publish a book called 'Mormonism Fairly Delineated;' he is a sensible man, and you had better assist him."

Turley said, "Gentlemen, I presume there are men here who have heard Corrill say that 'Mormonism' was true, that Joseph Smith was a Prophet

and inspired of God, etc. I now call upon you, John Whitmer: You say Corrill is a moral and good man; do you believe him when he says the Book of Mormon is true, or when it is not true? There are many things published that they say are true, and again turn round and say they are false."

Whitmer asked, "Do you hint at me?"

Turley replied, "If the cap fits, you may wear it; all I know is that you have published to the world that an angel did present those plates to Joseph Smith."

Whitmer replied, "I now say, I handled those plates; there were fine engravings on both sides. I handled them; they were shown to me by a supernatural power." He described how they were hung and accordingly acknowledged all.

Turley then asked him why the translation was not now at hand. He said, "I cannot read it, and I do not know whether it is true or not." Whitmer testified all this in the presence of eight men.

Judge King, evidently fearing a change of venue, or some movement on the part of the prisoners to get away, and thus escape his unhallowed persecution—and most probably expecting that they would be murdered on the way—hurried them off to Daviess County, on the 6th of April, under a guard of about ten men, commanded by Samuel Tillery, deputy jailer of Clay County. They were promised that they should go through Far West, which was directly on their route; their friends at that place knew this, and thus expected them; but instead of fulfilling their promise they took them around the city, and out of the

direct course 18 miles—far from habitations, where every opportunity presented for a general massacre.

Nevertheless, after a tedious journey—for their long confinement had enfeebled their bodily powers—they arrived in Daviess County on the 8th, and about a mile from Gallatin they were delivered into the hands of William Morgan, sheriff of Daviess County, and his guard, consisting of three men. The Liberty guard then returned.

On the 9th of April the trial of the prisoners was commenced before a drunken jury, consisting principally of men who had taken part in the bloody tragedy at Haun's Mill. Austin A. King, who was as drunk as the jury, was presiding judge, and Lawyer Birch occupied the important position of circuit judge. About this mock-trial, which was continued for several days, Hyrum Smith, one of the prisoners, writes:

"The same jury sat as a jury in the daytime and were over us as a guard by night. They tantalized and boasted over us of their great achievements at Haun's Mill and at other places; telling us how many houses they had burned, and how many sheep, cattle and hogs they had driven off belonging to the 'Mormons;' and how many rapes they had committed, etc.

"These fiends of the lower region boasted of these acts of barbarity and tantalized our feelings with them for several days. We had heard of these acts of cruelty previous to this time; but we were slow to believe that such acts had been perpetrated.

"This grand jury constantly celebrated their achievements with grog and glass in hand, like the Indian warriors at the war dances, singing and telling each of their exploits in murdering the 'Mormons,' in plundering their houses and carrying off their property. All this was done in the presence of Judge Birch, who had previously said in our hearing, that there was no law for the Mormons in the State of Missouri."

Brother Stephen Markham, who by the committee at Far West had been sent to Gallatin to visit the prisoners and had also brought them a hundred dollars from Brother Kimball, was permitted to give his testimony in court. After he had closed, Blakely, one of the guard, came in and said to Markham that he wanted to speak to him. Brother Markham walked out with him and around the end of the house, when Blakely called out, "G—d d—n you, you d—d old Mormon, I'll kill you," and struck at Markham with his fist and then with a club. Markham took the club and threw it over the fence. There were ten of the mob, who immediately rushed upon Markham to kill him, Col. Wm. P. Peniston, captain of the guard, being one of the number. But Markham told them he could kill the whole bunch of them at one blow apiece, and drove them off. The court and grand jury stood and saw the affray, and heard the mob threaten Markham's life by all the oaths they could invent, but they took no cognizance of it.

The ten mobbers went home after their guns to shoot Markham, and the grand jury brought in a bill for "murder, treason, burglary, arson, larceny, theft and stealing," against Joseph Smith, Lyman Wight, Alexander McRae, Caleb Baldwin and Hyrum Smith.

Joseph writes: "During this night visions of the future were opened to my understanding; when I saw the ways and means and near approach of my escape from imprisonment, and the danger that my beloved Brother Markham was in. I awoke Brother Markham, and told him if he would rise very early and not wait for the judge and lawyers, as he had contemplated, but ride briskly, he would get safe home,

almost before he was aware of it; and if he did not, the mob would shoot him on the way; and tell the brethren to be of good cheer, and lose no time in removing from the country."

The next morning Elder Markham arose at the dawn of day and rode rapidly to Far West, where he arrived before 9 a. m. The mobbers pursued to shoot him, but did not overtake him.

The prisoners asked for a change of venue from Daviess to Marion County, which was not granted, but at last they succeeded in getting a change of venue from Daviess to Boone County. A mittimus was accordingly made out by the pretended Judge Birch, without date, name or place, and the prisoners were fitted out with a two-horse wagon and horses, and four men besides the sheriff to be their guard. With this outfit they started from Gallatin late in the afternoon of April 15, 1839. They spent the first night in Adamondi-Ahman, where they bought two horses of the guard. The following day (Tuesday, April 16th) they traveled 20 miles, and the sheriff told them on the night before retiring to rest that he should take a drink of grog and they might do as they pleased. Accordingly the sheriff and three of the guards went to bed drunk, and the other guard was willing to assist them in saddling their horses and getting away. Joseph writes:

"We thought it a favorable opportunity to make our escape, knowing that the only object of our enemies was our destruction, and likewise knowing that a number of our brethren had been massacred by them on Shoal Creek, amongst whom were two children, and that they sought every

opportunity to abuse others who were left in that State, and that they were never brought to an account for their barbarous proceedings, which were winked at and encouraged by those in authority. We thought that it was necessary for us, inasmuch as we loved our lives, and did not wish to die by the hand of murderers and assassins, and inasmuch as we loved our families and friends, to deliver ourselves from our enemies, and from that land of tyranny and oppression, and again take our stand among a people in whose bosoms dwell those feelings of republicanism and liberty which gave rise to our nation; feelings which the inhabitants of the State of Missouri were strangers to. Accordingly, we took advantage of the situation of our guard and departed, and that night we traveled a considerable distance.

* * *

"We continued our journey, both by night and by day; and after suffering much fatigue and hunger, I arrived in Quincy, Illinois (Monday, April 22nd), amidst the congratulations of my friends and the embraces of my family, whom I found as well as could be expected, considering what they had been called to endure. Before leaving Missouri I had paid the lawyers at Richmond \$34,000 in cash, lands, etc.; one lot which I let them have, in Jackson County, for \$7,000 they were soon offered \$10,000, but would not accept it. For other vexatious suits, which I had to contend against, the few months I was in this State, I paid lawyers' fees to the amount of about \$16,000, making in all about \$50,000, for which I received very little in return; for sometimes they were afraid to act on account of

the mob, and sometimes they were so drunk as to incapacitate them for business. But there were a few honorable exceptions.

"Among those who have been the chief instruments and leading characters in the cruel persecutions against the Church of Jesus Christ of Latter-day Saints, the following stand conspicuous, viz., Generals Clark, Wilson and Lucas, Colonel Price and Cornelius Gillium; also Captain Bogart, whose zeal in the cause of oppression and injustice was unequalled, and whose delight has been to rob, murder and spread devastation among the Saints. He stole a valuable horse, saddle and bridle from me, which cost \$200, and then sold the same to General Wilson. On understanding this, I applied to General Wilson for the horse, who assured me upon the honor of a gentleman and an officer, that I should have the horse returned to me; but this promise has not been fulfilled.

"All the threats, murders and robberies, which these officers have been guilty of, are entirely overlooked by the Executive of the State, who, to hide his own iniquity, must of course shield and protect those whom he employed to carry into effect his murderous purposes.

"I was in their hands, as a prisoner, about six months; but notwithstanding their determination to destroy me, with the rest of my brethren who were with me, and although at three different times (as I was informed) we were sentenced to be shot, without the least shadow of law (as we were not military men), and had the time and place appointed for that purpose, yet through the mercy of God, in answer to the prayers of

the Saints, I have been preserved and delivered out of their hands, and can again enjoy the society of my friends and brethren, whom I love, and to whom I feel united in bonds that are stronger than death; and in a State where I believe the laws are respected, and whose citizens are humane and charitable.

"During the time I was in the hands of my enemies, I must say, that although I felt great anxiety respecting my family and friends, who were so inhumanly treated and abused, and who had to mourn the loss of their husbands and children who had been slain, and, after having been robbed of nearly all that they possessed, were driven from their homes, and forced to wander as strangers in a strange country, in order that they might save themselves and their little ones from the destruction they were threatened with in Missouri, yet as far as I was concerned, I felt perfectly calm, and resigned to the will of my Heavenly Father. I knew my innocence, as well as that of the Saints, and that we had done nothing to deserve such treatment from the hands of our oppressors. Consequently, I could look to that God who has the lives of all men in his hands, and who had saved me frequently from the gates of death, for deliverance; and notwithstanding that every avenue of escape seemed to be entirely closed, and death stared me in the face, and that my destruction was determined upon, as far as man was concerned, yet from my first entrance into the camp, I felt an assurance that I, with my brethren and our families, should be delivered. Yes, that still small voice, which has so often whispered consolation to my soul, in the depth of sorrow and distress, bade

me be of good cheer, and promised deliverance, which gave me great comfort. And although the heathen raged, and the people imagined vain things, yet the Lord of Hosts, the God of Jacob, was my refuge; and when I cried unto him in the day of trouble, he delivered me; for which I call upon my soul, and all that is within me, to bless and praise his holy name. For although I was 'troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed.'

"The conduct of the Saints, under their accumulated wrongs and sufferings, has been praiseworthy; their courage in defending their brethren from the ravages of the mobs; their attachment to the cause of truth, under circumstances the most trying and distressing which humanity can possibly endure; their love to each other; their readiness to afford assistance to me and my brethren who were confined in a dungeon; their sacrifices in leaving Missouri, and assisting the poor widows and orphans, and securing them houses in a more hospitable land; all conspire to raise them in the estimation of all good and virtuous men, and has secured them the favor and approbation of Jehovah, and a name as imperishable as eternity. And their virtuous deeds and heroic actions, while in defense of truth and their brethren, will be fresh and blooming, when the names of their oppressors shall be either entirely forgotten, or only remembered for their barbarity and cruelty.

"Their attention and affection to me, while in prison, will ever be remembered by me; and when I have seen them thrust away and abused

by the jailer and guard, when they came to do any kind offices, and to cheer our minds while we were in the gloomy prison house, gave me feelings which I cannot describe; while those who wished to insult and abuse us by their threats and blasphemous language, were applauded, and had every encouragement given them.

"However, thank God, we have been delivered. And although some of our beloved brethren have had to seal their testimony with their blood, and have died martyrs to the cause of truth

"Short though bitter was their pain,

"Everlasting is their joy.

"Let us not sorrow as 'those without hope;' the time is fast approaching when we shall see them again and rejoice together, without being afraid of wicked men. Yes, those who have slept in Christ, shall he bring with him, when he shall come to be glorified in his Saints, and admired by all those who believe, but to take vengeance upon his enemies and all those who obey not the gospel.

"At that time the hearts of the widows and fatherless shall be comforted, and every tear shall be wiped from their faces. The trials they have had to pass through shall work together for their good, and prepare them for the society of those who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

"Marvel not, then, if you are persecuted; but remember the words of the Savior: 'The servant is not above his Lord; if they have persecuted me, they will persecute you also;' and that all the afflictions through which the Saints have to pass, are the fulfilment of the words of the Prophets

which have spoken since the world began.

"We shall therefore do well to discern the signs of the times as we pass along, that the day of the Lord may not 'overtake us as a thief in the night.' Afflictions, persecutions, imprisonments and deaths we must expect, according to the Scriptures, which tell us, that the blood of those whose souls were under the altar could not be avenged on them that dwell on the earth, until their brethren should be slain as they were.

"If these transactions had taken place among barbarians, under the authority of a despot, or in a nation where a certain religion is established according to law, and all others proscribed, then there might have been some shadow of defense offered. But can we realize that in a land which is the cradle of liberty and equal rights, and where the voice of the conquerors who had vanquished our foes had scarcely died away upon our ears, where we frequently mingled with those who had stood amidst 'the battle and the breeze,' and whose arms have been nerved in the defense of their country and liberty, whose institutions are the theme of philosophers and poets, and held up to the admiration of the whole civilized world—in the midst of all these scenes, with which we were surrounded, a persecution the most unwarrantable was commenced, and a tragedy the most dreadful was enacted, by a large portion of the inhabitants of one of those free and sovereign States which comprise this vast Republic; and a deadly blow was struck at the institutions for which our fathers had fought many a hard battle, and for which many a patriot had shed his blood.

Suddenly was heard, amidst the voice of joy and gratitude for our national liberty, the voice of mourning, lamentation and woe. Yes! in this land, a mob, regardless of those laws for which so much blood has been spilt, dead to every feeling of virtue and patriotism which animated the bosom of freemen, fell upon a people whose religious faith was different from their own, and not only destroyed their homes, drove them away, and carried off their property, but murdered many a free-born son of America—a tragedy which has no parallel in modern and hardly in ancient times; even the face of the Red Man would be ready to turn pale at the recital of it.

"It would have been some consolation, if the authorities of the State had been innocent in this affair; but they are involved in the guilt thereof, and the blood of innocence, even of children, cry for vengeance upon them.

"I ask the citizens of this Republic, whether such a state of things is to be suffered to pass unnoticed, and the hearts of widows, orphans and patriots to be broken, and their wrongs left without redress? No! I invoke the genius of our constitution. I appeal to the patriotism of Americans to stop this unlawful and unholy procedure; and pray that God may defend this nation from the dreadful effects of such outrages.

"Is there no virtue in the body politic? Will not the people rise up in their majesty, and with that promptitude and zeal, which are so characteristic of them, discountenance such proceedings by bringing the offenders to that punishment which they

so richly deserve, and save the nation from that disgrace and ultimate ruin, which otherwise must inevitably fall upon it?"

CHAPTER 13.

Fulfillment of a revelation.—Joseph selects Commerce, Hancock County, Illinois, as a new gathering place for the Saints.—Meets with the Twelve Apostles in Quincy, Illinois.—Removes with his family to Commerce.—Important item of instruction.—Miraculous cases of healing.—Joseph and others visit Washington, D. C., to lay the grievances of the Saints before the Federal Government.—President Van Buren's answer.—Congress refuses to redress the wrongs of the Saints. Joseph preaches in Philadelphia.—Returns to Nauvoo.

April 24, 1839, two days after Joseph's arrival from Missouri, a council was held in Quincy, Illinois, in which it was "resolved that Joseph Smith, jun., Vinson Knight and Alan-son Ripley should visit Iowa Territory immediately for the purpose of making a location for the Church." These three brethren, who started for Iowa the following day, examined several places in Lee County, Iowa, and Hancock County, Illinois. These two counties were situated opposite each other, Hancock County on the east and Lee County on the west side of the Mississippi River. Commerce in Hancock County was chosen as the most suitable place for the Saints to locate, and large tracts of land were subsequently purchased by the Saints there. (See *Nauvoo*.) Joseph returned to his family (who stopped temporarily with Brother Cleveland, near Quincy) on the 3rd of May. On that day he met the Twelve Apostles for the first time after his escape from Missouri, they having returned from Far West the day previous. This meeting was a joyful and happy one indeed, and Joseph

felt like a father who, after suffering under the hands of wicked tyranny and oppression, again was free in the midst of his children. The three following days (May 4th, 5th and 6th) the Church held a conference on the Presbyterian camp ground, near Quincy, at which Joseph presided. Among other resolutions passed on that occasion was one sanctioning the proceedings of the Twelve and their friends on the Temple spot at Far West, on Friday, April 26, 1839.

May 9th, Joseph, together with his family, left Quincy for Commerce, where he arrived the following day, and took up his residence in a small log house on the bank of the river, about a mile south of the village of Commerce. Having arranged his private affairs as well as he could under the circumstances, he directed his time and attention to the welfare and wants of the Saints, who had just been stripped of almost everything in the shape of earthly possessions, and they naturally looked to him with trustful anxiety as the man to counsel and guide them in their trying situation. Thus he was constantly kept busy giving counsel, administering to the sick, writing letters, dictating history, preparing documents (setting forth the grievances of the Saints) to send to Washington, laying out city lots and discharging numerous other duties. He also gave much instruction concerning doctrine. Of a sermon which he preached June 27, 1839, the following are extracts:

"Faith comes by hearing the word of God, through the testimony of the servants of God; that testimony is always attended by the spirit of prophecy and revelation.

"Repentance is a thing that cannot be trifled with every day. Daily transgression and daily

repentance is not that which is pleasing in the sight of God.

"Baptism is a holy ordinance preparatory to the reception of the Holy Ghost; it is the channel and key by which the Holy Ghost will be administered.

"The gift of the Holy Ghost by the laying on of hands cannot be received through the medium of any other principle than the principle of righteousness, for if the proposals are not complied with, it is of no use, but withdraws.

"Tongues were given for the purpose of preaching among those whose language is not understood, as on the day of Pentecost, etc., and it is not necessary for tongues to be taught to the Church particularly, for any man that has the Holy Ghost can speak of the things of God in his own tongue as well as to speak in another; for faith comes not by signs, but by hearing the word of God.

"The doctrine of the resurrection of the dead and the eternal judgment are necessary to preach among the first principles of the gospel of Jesus Christ.

"The doctrine of election. St. Paul exhorts us to make our calling and election sure. This is the sealing power spoken of by Paul in other places (Eph. 1:13, 14): 'In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation; in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory,' that we may be sealed up unto the day of redemption. This principle ought (in its proper place) to be taught, for God hath not revealed anything to Joseph but what he will make known unto the Twelve, and even the least Saint may know all things as fast as he is able to bear them, for the day must come when no man need say to his neighbor, Know ye the Lord; for all shall know him (who remain), from the least to the greatest. How is this to be done? It is to be done by this sealing power, and the other Comforter spoken of, which will be manifest by revelation. There are two Comforters spoken of. One is the Holy Ghost, the same as given on the day of Pentecost, and that all Saints receive after faith, repentance and baptism. This first Comforter or Holy Ghost has no other effect than pure intelligence. It is more powerful in expanding the mind, enlightening the understanding, and storing the intellect with present knowledge, of a man who is the literal seed

of Abraham, than one that is a Gentile, though it may not have half as much visible effect upon the body; for as the Holy Ghost falls upon one of the literal seed of Abraham, it is calm and serene; and his whole soul and body are only exercised by the pure spirit of intelligence; while the effect of the Holy Ghost upon a Gentile is to purge out the old blood and make him actually of the seed of Abraham. That man that has none of the blood of Abraham (naturally), must have a new creation by the Holy Ghost. In such a case there may be more of a powerful effect upon the body, and visible to the eye, than upon an Israelite, while the Israelite at first might be far before the Gentile in pure intelligence.

"*The other Comforter* spoken of is a subject of great interest, and perhaps understood by few of this generation. After a person has faith in Christ, repents of his sins and is baptized for the remission of his sins, and receives the Holy Ghost (by the laying on of hands), which is the first Comforter, then let him continue to humble himself before God, hungering and thirsting after righteousness, and living by every word of God, and the Lord will soon say unto him: Son, thou shalt be exalted, etc. When the Lord has thoroughly proved him, and finds that the man is determined to serve him at all hazards, then the man will find his calling and his election made sure; then it will be his privilege to receive the *other Comforter*, which the Lord hath promised the Saints, as is recorded in the testimony of St. John (John 14:16-18, 21, 23): 'And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the spirit of Truth, whom the world cannot receive because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you; I will not leave you comfortless, I will come to you. * * * He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. * * * If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him.'

"Now, what is this *other Comforter*? It is no more or less than the LORD JESUS CHRIST himself; and this is the sum and substance of the whole matter; that when any man obtains this last Comforter, he will have the personage of Jesus Christ to attend him,

or appear unto him from time to time, and even he will manifest the Father unto him, and they will take up their abode with him, and the visions of the heavens will be opened unto him, and the Lord will teach him face to face, and he may have a perfect knowledge of the mysteries of the Kingdom of God; and this is the state and place the ancient Saints arrive at when they had such glorious visions—Isaiah, Ezekiel, John upon the Isle of Patmos, St. Paul in the three heavens, and all the Saints who held communion with the general assembly and Church of the First Born.

"The Spirit of Revelation is in connection with these blessings. A person may profit by noticing the first intimations of the spirit of revelation: for instance, when you feel pure intelligence flowing into you, it may give you sudden strokes of ideas, so that by noticing it, you may find it fulfilled the same day or soon; that is, those things that were presented unto your minds by the Spirit of God, will come to pass; and thus by learning the Spirit of God and understanding it, you may grow into the principle of revelation, until you become perfect in Christ Jesus.

"An Evangelist is a Patriarch, even the oldest man of the blood of Joseph or of the seed of Abraham. Wherever the Church of Christ is established in the earth, there should be a Patriarch for the benefit of the posterity of the Saints, as it was with Jacob in giving his patriarchal blessing unto his sons."

At the time Joseph and his brethren were making their escape from prison, the last of the Saints left Missouri. (*See Far West.*) The time also arrived for the fulfilment of the revelation given to Joseph July 8, 1838, in which the Twelve were commanded to take leave of the Saints on the Temple site in Far West, April 26, 1839, to start on their mission across the great waters. It seemed almost impossible that the prediction could be fulfilled, as the Saints had all been driven out of Missouri, and it would, according to the threats of the mob, be as much as an Apostle's life was worth to be seen in Far West. Some of the leading men in the Church thought that

in view of the persecutions and scattered condition of the Saints at that time, the Lord would not require the Twelve to fulfil his words to the letter, but that, under the circumstances, he would take the will for the deed. The apostates and mobbers rejoiced at what they thought would be the failure of one of the revelations given through the Prophet Joseph; they thought that surely in this instance, at least, his words would be vain.

But this was not the feeling of President Young and those of the Twelve Apostles who were with him. He asked them individually what their feelings were upon the subject. Their desires were, they said, to fulfil the revelation. He told them the Lord had spoken, and it was their duty to obey, and leave the event in his hands, and he would protect them. Consequently, Brigham Young, Orson Pratt, John Taylor, Wilford Woodruff, George A. Smith and Alpheus Cutler left Quincy for Far West to fulfil the revelation. They met John E. Page, who was an Apostle at that time, on the road, and told him they wanted him to go to Far West with them, which he did.

Just before reaching Far West, they met three brethren who had been left at that place as a committee to attend to the removal of the poor Saints, but had been driven from the town. They informed the Apostles that the mob had come into Far West and tantalized them on the subject of the revelation, saying that it was one of Joseph Smith's revelations which could not be fulfilled, as the Twelve Apostles were scattered to the four winds; and they threatened them severely if they were found in Far West the next day. They, however, turned around and accompanied the Apostles and the

other brethren to the house of Father Timothy B. Clark, near Far West.

Early on the morning of the 26th of April—the day mentioned in the revelation—a conference was held, 31 persons were cut off from the Church, and the Apostles and Saints proceeded to the building spot of the Lord's house. Elder Cutler, the master workman of the house, then recommenced laying the foundation, agreeable to revelation, by rolling up a large stone near the southeast corner. The following of the Twelve were present: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page and John Taylor, who proceeded to ordain Wilford Woodruff and George A. Smith Apostles, to fill the places of those who had fallen. Darwin Chase and Norman Shearer, who had just been liberated from Richmond prison, and arrived the evening previous, were each ordained to the office of a Seventy. The Twelve then offered up vocal prayer in the following order: Brigham Young, Heber C. Kimball, Orson Pratt, John E. Page, John Taylor, Wilford Woodruff and George A. Smith. They then sang "Adam-ondi-Ahman;" after which they took their leave of eighteen Saints, agreeable to the revelation. The conference was then adjourned.

As the Saints were passing away from the meeting, Theodore Turley said to Elders Page and Woodruff, "Stop a bit, while I bid Isaac Russell good-bye," and knocking at his door called Brother Russell, whose wife answered, "Come in; it is Brother Turley."

Russell replied, "It is not; he left here two weeks ago." He appeared quite alarmed; but on finding it was Turley, asked him to sit down, but

he replied, "I cannot; I shall lose my company."

"Who is your company?" inquired Russell.

"The Twelve."

"The Twelve?"

"Yes; don't you know that this is the 26th, and the day the Twelve were to take leave of their friends on the foundation of the Lord's house, to go to the islands of the sea? The revelation is now fulfilled, and I am going with them."

Russell was speechless and Turley bid him farewell.

Thus was that revelation fulfilled, concerning which the enemies said: If all the other revelations of Joseph Smith were fulfilled, that one should not be, as it had place and date to it.

June 24, 1839, the Church purchased the little town of Nashville, in Lee County, Iowa, and about twenty thousand acres of land adjoining it, and on July 2nd following, Joseph, in company with Sidney Rigdon, Hyrum Smith, Bishops Newel K. Whitney and Vinson Knight and others, examined another tract of land purchased by Bishop Knight on the Iowa side of the Mississippi River, with a view to making it a gathering place for the Saints. Joseph advised that a town be built there and called Zarahemla. (See *Zarahemla*.) In the afternoon, at a meeting held in Commerce, he blessed Wilford Woodruff and Geo. A. Smith, who had recently been ordained to the Apostleship; also Theodore Turley, one of the Seventies. After this the Prophet spoke as follows:

"Ever keep in exercise the principle of mercy, and be ready to forgive our brother on the first intimation of repentance, and asking forgiveness; and should we even forgive our brother, or even our enemy, before they repent or ask forgiveness, our Heavenly

Father would be equally as merciful unto us.

"Again: Let the Twelve and all Saints be willing to confess all their sins, and not keep back a part; and let the Twelve be humble and not be exalted, and beware of pride, and not seek to excel one above another, but act for each other's good, and pray for one another, and honor our brother or make honorable mention of his name, and not backbite and devour our brother. Why will not man learn wisdom by precept at this late age of the world, when we have such a cloud of witnesses and examples before us, and not be obliged to learn by sad experience everything we know? Must the new ones that are chosen to fill the places of those that are fallen, of the quorum of the Twelve, begin to exalt themselves, until they exalt themselves so high that they will soon tumble over and have a great fall, and go wallowing through the mud and mire and darkness, Judas-like, to the buffetings of Satan, as several of the quorum have done, or will they learn wisdom and be wise? O God! give them wisdom, and keep them humble, I pray.

"When the Twelve or any other witnesses stand before the congregations of the earth, and they preach in the power and demonstration of the Spirit of God, and the people are astonished and confounded at the doctrine, and say, 'That man has preached a powerful discourse, a great sermon,' then let that man or those men take care that they do not ascribe the glory unto themselves, but be careful that they are humble, and ascribe the praise and glory to God and the Lamb; for it is by the power of the Holy Priesthood and Holy Ghost they have power thus to speak. What art thou, O man, but dust? And from whom receivest thou thy power and blessings but from God?

"Then, O ye Twelve! notice this KEY, and be wise for Christ's sake, and your own soul's sake. Ye are not sent out to be taught, but to teach. Let every word be seasoned with grace. Be vigilant; be sober. It is a day of warning, and not of many words. Act honestly before God and man. Beware of Gentile sophistry; such as bowing and scraping unto men in whom you have no confidence. Be honest, open and frank in all your intercourse with mankind.

"O ye Twelve! and all Saints! profit by this important KEY—that in all your trials, troubles, temptations, afflictions, bonds, imprisonments and death, see to it that you do not betray heaven; that you do not be-

tray Jesus Christ; that you do not betray the brethren; that you do not betray the revelations of God, whether in the Bible, Book of Mormon, or Doctrine and Covenants, or any other that ever was or ever will be given and revealed unto man in this world or that which is to come. Yea, in all your kicking and floundering, see to it that you do not this thing, lest innocent blood be found upon your skirts, and you go down to hell. All other sins are not to be compared to sinning against the Holy Ghost, and proving a traitor to the brethren.

"I will give you one of the KEYS of the mysteries of the kingdom. It is an eternal principle, that has existed with God from all eternity: That man who rises up to condemn others, finding fault with the Church, saying that they are out of the way, while he himself is righteous, then know assuredly that that man is in the high road to apostasy; and if he does not repent, will apostatize, as God lives. The principle is as correct as the one that Jesus put forth in saying, that he who seeketh a sign is an adulterous person; and that principle is eternal, undeviating and firm as the pillars of heaven; for whenever you see a man seeking after a sign, you may set it down that he is an adulterous man."

About this time Joseph, in reply to many inquiries, gave an explanation of the Priesthood and several principles connected therewith, of which the following is a brief synopsis:

"The Priesthood was first given to Adam; he obtained the First Presidency, and held the keys of it from generation to generation. He obtained it in the creation, before the world was formed, as in Gen. 1: 26, 28. He had dominion given him over every living creature. He is Michael the Archangel, spoken of in the Scriptures. Then to Noah, who is Gabriel; he stands next in authority to Adam in the priesthood; he was called of God to this office, and was the father of all living in his day, and to him was given the dominion. These men held keys first on earth and then in heaven.

"The Priesthood is an everlasting principle, and existed with God from eternity, and will to eternity, without beginning of days or end of years. The keys have to be brought from heaven whenever the gospel is sent. When they are revealed from heaven, it is by Adam's authority. Daniel, in his 7th chapter, speaks of the Ancient of Days; he means

the oldest man, our Father Adam, Michael; he will call his children together and hold council with them to prepare them for the coming of the Son of Man. He (Adam) is the father of the human family, and presides over the spirits of all men, and all that have had the keys must stand before him in this grand council. This may take place before some of us leave this stage of action. The Son of Man stands before him, and there is given him glory and dominion. Adam delivers up his stewardship to Christ, that which was delivered to him as holding the keys of the universe, but retains his standing as head of the human family.

"The spirit of man is not a created being; it existed from eternity, and will exist to eternity. Anything created cannot be eternal; and earth, water, etc., had their existence in an elementary state, from eternity. Our Savior speaks of children and says, Their angels always stand before my Father. The Father called all spirits before him at the creation of man, and organized them. He (Adam) is the head, and was told to multiply. The keys were first given to him, and by him to others. He will have to give an account of his stewardship, and they to him.

"The Priesthood is everlasting. The Savior, Moses and Elias gave the keys to Peter, James and John, on the mount, when they were transfigured before him. The Priesthood is everlasting—without beginning of days or end of years; without father, mother, etc. If there is no change of ordinances, there is no change of Priesthood. Wherever the ordinances of the gospel are administered, there is the Priesthood.

"How have we come at the Priesthood in the last days? It came down, down, in regular succession. Peter, James and John had it given to them, and they gave it to others. Christ is the Great High Priest; Adam next. Paul speaks of the Church coming to an innumerable company of angels—to God the Judge of all—the spirits of just men made perfect; to Jesus the mediator of the new covenant, etc. (Heb. 12:23-24.)

"I saw Adam in the valley of Adam-ondi-Ahman. He called together his children and blessed them with a patriarchal blessing. The Lord appeared in their midst, and he (Adam) blessed them all, and foretold what should befall them to the latest generation. (See Doc. & Cov., Sec. 107, Verse 56.)

"This is why Adam blessed his posterity; he wanted to bring them into the presence

of God. They looked for a city, etc. Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not. In the first ages of the world they tried to establish the same thing; and there were Eliases raised up who tried to restore these very glories, but did not obtain them; but they prophesied of a day when this glory would be revealed. Paul spoke of the dispensation of the fullness of times, when God would gather together all things in one, etc., and those men to whom these keys have been given will have to be there; and they without us cannot be made perfect.

"These men are in heaven, but their children are on earth. Their bowels yearn over us. God sends down men for this reason (Matt. 13:41): 'And the Son of Man shall send forth his angels,' etc. All these authoritative characters will come down and join hand in hand in bringing about this work.

"The Kingdom of Heaven is like a grain of mustard seed. The mustard seed is small, but brings forth a large tree, and the fowls lodge in the branches. The fowls are the angels. Thus angels come down, combine together to gather their children, and gather them. We cannot be made perfect without them, nor they without us; when these things are done, the Son of Man will descend, the Ancient of Days sit; we may come to an innumerable company of angels, have communion with and receive instruction from them. Paul told about Moses' proceedings; spoke of the children of Israel being baptized. (I Cor. 10:1-4.) He knew this, and that all the ordinances and blessings were in the Church. Paul had these things, and we may have the fowls of heaven lodge in the branches.

"The Horn made war with the Saints and overcame them, until the Ancient of Days came; judgment was given to the Saints of the Most High from the Ancient of Days; the time came that the Saints possessed the Kingdom. This not only makes us ministers here, but in eternity.

"Salvation cannot come without revelation; it is in vain for any one to minister without it. No man is a minister of Jesus Christ without being a Prophet. No man can be the minister of Jesus Christ except he has the testimony of Jesus; and this is the spirit of prophecy. Whenever sa'vation has been administered, it has been by testimony. Men of the present time testify heaven and of

hell, and have never seen either; and I will say that no man knows these things without this.

"Men profess to prophesy. I will prophesy that the signs of the coming of the Son of Man are already commenced. One pestilence will desolate after another. We shall soon have war and bloodshed. The moon will be turned to blood. I testify of these things, and that the coming of the Son of Man is nigh, even at your doors. If our souls and our bodies are not looking forth for the coming of the Son of Man; and after we are dead, if we are not looking forth, we shall be among those who are calling for the rocks to fall upon them.

"The hearts of the children of men will have to be turned to the fathers, and the fathers to the children, living or dead, to prepare them for the coming of the Son of Man. If Elijah did not come, the whole earth would be smitten.

"There will be here and there a Stake of Zion for the gathering of the Saints. Some may have cried peace, but the Saints and the world will have little peace from henceforth. Let this not hinder us from going to the Stakes, for God has told us to flee, not dallying, or we shall be scattered, one here, and another there. There your children shall be blessed, and you in the midst of friends where you may be blessed. The gospel net gathers of every kind.

"I prophesy, that that man who tarries after he has an opportunity of going, will be afflicted by the devil. Wars are at hand; we must not delay; but are not required to sacrifice. We ought to have the building up of Zion as our greatest object. When wars come, we shall have to flee to Zion. The cry is to make haste. The last revelation says, 'Ye shall not have time to have gone over the earth, until these things come.' It will come as did the cholera, war, fires and earthquakes; one pestilence after another, until the Ancient of Days comes, then judgment will be given to the Saints.

"Whatever you may hear about me or Kirtland, take no notice of it; for if it be a place of refuge, the devil will use his greatest efforts to trap the Saints. You must make yourselves acquainted with those men who like Daniel pray three times a day towards the House of the Lord. Look to the Presidency and receive instruction. Every man who is afraid, covetous, will be taken in a snare. The time is soon coming, when no man will have any peace but in Zion and her Stakes.

"I saw men hunting the lives of their own

sons, and brother murdering brother, women killing their own daughters, and daughters seeking the lives of their mothers. I saw armies arrayed against armies. I saw blood, desolation, fires, etc. The Son of Man has said that the mother shall be against the daughter, and the daughter against the mother. These things are at our doors. They will follow the Saints of God from city to city. Satan will rage, and the spirit of the devil is now enraged. I know not how soon these things will take place; but with a view of them, shall I cry peace? No! I will lift up my voice and testify of them. How long you will have good crops, and the famine be kept off, I do not know; when the fig tree leaves, know then that the summer is nigh at hand.

"We may look for angels and receive their ministration, but we are to try the spirits and prove them, for it is often the case that men make a mistake in regard to these things. God has so ordained that when he has communicated, no vision is to be taken, but what you see by the seeing of the eye, or what you hear by the hearing of the ear. When you see a vision, pray for the interpretation; if you get not this, shut it up; there must be certainty in this matter. An open vision will manifest that which is more important. Lying spirits are going forth in the earth. There will be great manifestations of spirits, both false and true.

"Being born again comes by the Spirit of God through ordinances. An angel of God never has wings. Some will say that they have seen a spirit; that he offered them his hand, but they did not touch it. This is a lie. First, it is contrary to the plan of God; a spirit cannot come but in glory; an angel has flesh and bones; we see not their glory. The devil may appear as an angel of light. Ask God to reveal it; if it be of the devil, he will flee from you; if of God, he will manifest himself, or make it manifest. We may come to Jesus and ask him; he will know all about it; if he comes to a little child, he will adapt himself to the language and capacity of a little child.

"Every spirit, or vision, or singing, is not of God. The devil is an orator; he is powerful; he took our Savior on to a pinnacle of the Temple, and kept him in the wilderness for forty days. The gift of discerning spirits will be given to the presiding Elder. Pray for him that he may have this gift. Speak not in the gift of tongues without understanding it, or without interpretation. The devil can speak in tongues; the adversary

will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may. Let us seek for the glory of Abraham, Noah, Adam, the Apostles, who have communion with these things, and then we shall be among that number when Christ comes."

On the 4th of July Parley P. Pratt and Morris Phelps made their escape from the prison in Columbia, Boone County, Missouri, and arrived among their friends in Illinois after several days' severe sufferings. King Follett was acquitted a few months later. And last of all, Luman Gibbs, who had apostatized during his imprisonment, was set at liberty. Thus Joseph's prophecy to the prisoners on the morning of November 3, 1838, was literally fulfilled, for although they suffered much and were often exposed to the greatest danger, none of them lost their lives; they all enjoyed the privilege of again meeting their families and friends as free men.

"In consequence of the persecutions of the Saints in Missouri," writes Wilford Woodruff, "and the exposures to which they were subjected, many of them were taken sick soon after their arrival at Commerce, afterwards called Nauvoo; and as there were but a small number of dwellings for them to occupy, Joseph had filled his house and tents with them, and through constantly attending to their wants, he soon fell sick himself. After being confined to his house several days, and while meditating upon his situation, he had a great desire to attend to the duties of his office. On the morning of the 22nd of July, 1839, he arose from his bed and commenced to administer to the sick in his own house and doorway, and he commanded them in the

name of the Lord Jesus Christ to arise and be made whole; and the sick were healed upon every side of him.

"Many lay sick along the bank of the river, and Joseph walked along up to the lower stone house, occupied by Sidney Rigdon, and he healed all the sick that lay in his path. Among the number was Henry G. Sherwood, who was nigh unto death. Joseph stood in the mouth of his tent and commanded him in the name of Jesus Christ to arise and come out of his tent, and he obeyed him and was healed. Brother Benjamin Brown and his family also lay sick, the former appearing to be in a dying condition. Joseph healed them in the name of the Lord. After healing all that lay sick upon the bank of the river as far as the stone house, he called upon Elder Kimball and some others to accompany him across the river to visit the sick at Montrose. Many of the Saints were living at the old military barracks. Among the number were several of the Twelve. On his arrival, the first house he visited was that occupied by Elder Brigham Young, the president of the Quorum of the Twelve, who lay sick. Joseph healed him, when he arose and accompanied the Prophet on his visit to others who were in the same condition. They visited Elder Wilford Woodruff, also Elders Orson Pratt and John Taylor, all of whom were living in Montrose. They also accompanied him. The next place they visited was the home of Elijah Fordham, who was supposed to be about breathing his last. When the company entered the room, the Prophet of God walked up to the dying man and took hold of his right hand and spoke to him; but Brother Fordham was unable to speak, his eyes were set in his head like glass,

and he seemed entirely unconscious of all around him. Joseph held his hand and looked into his eyes in silence for a length of time. A change in the countenance of Brother Fordham was soon perceptible to all present. His sight returned, and upon Joseph asking him if he knew him, he, in a low whisper, answered 'Yes.' Joseph asked him if he had faith to be healed. He answered, 'I fear it is too late; if you had come sooner, I think I could have been healed.' The Prophet said, 'Do you not believe in Jesus Christ?' He answered in a feeble voice, 'I do.' Joseph then stood erect, still holding his hand in silence several moments; then he spoke in a very loud voice, saying, 'Brother Fordham, I command you in the name of Jesus Christ to arise from this bed and be made whole.' His voice was like the voice of God, and not of man. It seemed as though the house shook to its very foundation. Brother Fordham arose from his bed, and was immediately made whole. His feet were bound in poultices, which he kicked off; then putting on his clothes, he ate a bowl of bread and milk and followed the Prophet into the street. The company next visited Brother Joseph Bates Noble, who lay very sick. He also was healed by the Prophet. By this time the wicked became alarmed, and followed the company into Brother Noble's house. After Brother Noble was healed, all kneeled down to pray. Brother Fordham was mouth, and, while praying, he fell to the floor. The Prophet arose, and looking around, he saw quite a number of unbelievers in the house, whom he ordered out. When the room was cleared of the wicked, Brother Fordham came to and finished his prayer.

"After healing the sick in Montrose,

all the company followed Joseph to the bank of the river, where he was going to take the boat to return home. While waiting for the boat, a man from the West, who had seen that the sick and dying were healed, asked Joseph if he would not go to his house and heal two of his children, who were very sick. They were twins and were three months old. Joseph told the man he could not go, but he would send some one to heal them. He told Elder Woodruff to go with the man and heal his children. At the same time he took from his pocket a silk bandanna handkerchief, and gave it to Brother Woodruff, telling him to wipe the faces of the children with it and they should be healed; and remarked at the same time: 'As long as you keep that handkerchief it shall remain a league between you and me.' Elder Woodruff did as he was commanded, and the children were healed, and he keeps the handkerchief to this day.

"There were many sick whom Joseph could not visit, so he counseled the Twelve to go and visit and heal them, and many were healed under their hands. On the day following that upon which the above-described events took place, Joseph sent Elders George A. and Don Carlos Smith up the river to heal the sick. They went up as far as Ebenezer Robinson's—one or two miles—and did as they were commanded, and the sick were healed."

While sickness yet prevailed to a considerable extent, the Twelve Apostles took leave of their families and friends in Commerce and Montrose, and started on their mission to England.

At a meeting held in Joseph's

house, Sunday, September 29, 1839, the Prophet gave some excellent instructions to the Elders. He explained the uselessness of preaching to the world about great judgments; it was better to preach the simple gospel. "It is a false idea," said he further, "that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and 'the righteous shall hardly escape;' still many of the Saints will escape, for the just shall live by faith; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God. So that it is an unhallowed principle to say that such and such have transgressed because they have been preyed upon by disease or death, for all flesh is subject to death; and the Savior has said, 'Judge not, lest ye be judged.'"

On Saturday, October 5, 1839, a general conference of the Church met at Commerce, and was continued for three days. Joseph, who presided over the conference, spoke at some length upon the situation of the Church, the difficulties the Saints had to contend with, and the manner in which they had been led to the place where they were now locating. He asked the brethren present for their views respecting making Commerce a Stake of Zion; he himself thought it a suitable place. It was then unanimously agreed upon that it should be appointed a Stake and a place of gathering for the Saints, over which Wm. Marks was appointed president. (See *Nauvoo*.)

A short time previous, Joseph Smith and Sidney Rigdon had been appointed by the unanimous vote of the Saints to go to the city of Wash-

ington for the purpose of laying the grievances which the Saints had endured in Missouri before the Congress of the United States. On the second day of the conference Elias Higbee was appointed to accompany them.

On the 29th (October) Joseph, accompanied by Sidney Rigdon, Elias Higbee and Orrin P. Rockwell, left Commerce in a two-horse carriage for Washington. Passing through Carthage they stayed over night with Judge Higbee, and the following day arrived in the city of Quincy, where they remained one day to complete the necessary papers for their mission. On the 2nd of November they continued their journey towards Springfield, where they arrived on the 4th. In the meantime they had been joined by Doctor Robert D. Foster, who accompanied them on their journey to wait on Sidney Rigdon, whose health was poor. At Springfield, where they remained until the 8th, Joseph preached several times. Continuing their journey in their carriage through Indiana to Columbus, Ohio, they found the roads in a bad condition for traveling, and this, in connection with Elder Rigdon's enfeebled state of health, caused their progress to be somewhat slow. Joseph, deeming it necessary for the committee, of which he was a member, to be in Washington as soon as possible, therefore concluded to change his mode of travel, and on the 18th of November, in company with Judge Higbee, he started by the quickest route for Washington, leaving Elders Rigdon, Rockwell and Foster near Columbus, to come on in their carriage at their leisure.

On the 27th, while traveling over

the mountains some distance from Washington, the driver of the stage they were in stepped into a public house to get some liquor. While he was gone, the horses took fright and ran down the hill at full speed. A number of passengers who were on board the coach became very excited. Joseph did all he could to calm them, and to have them keep their seats; but he had to hold one woman to keep her from throwing her infant out of the coach. As soon as possible he opened the door of the coach, and, securing his hold on the side the best way he could, he succeeded in getting into the driver's seat. He then got hold of the reins and was soon able to check the horses. They ran some two or three miles, but the coach, horses and passengers all escaped without injury. The passengers were loud in their praises of his daring. They thought his conduct most heroic, and, when they found the horses quiet and themselves safe, their gratitude was unbounded. There were in the stage some members of Congress, who thought there should be some public mention made of the daring deed, and they proposed naming it to Congress. But upon inquiring of Joseph what his name was, to mention as the author of their safety, and thus found that their deliverer was Joseph Smith, the "Mormon Prophet," as they called him, their manner underwent a great change, and Joseph heard no more of their praise, gratitude or reward.

On the morning of November 28th, he and Judge Higbee arrived at Washington, and on the following day (29th) they went to the White House, the residence of the President of the United States. They were soon shown

into an upper apartment, where they met President Van Buren and were introduced into his parlor. There they presented their letters of introduction to him. As soon as he had read one of them, he looked upon Brothers Joseph and Higbee with a kind of half frown, and said, "What can I do? I can do nothing for you! If I do anything I shall come in contact with the whole State of Missouri." But the brethren were not to be thus intimidated; they demanded a hearing and constitutional rights, when the President finally promised to reconsider what he had said, and observed that he felt to sympathize with the Saints because of their sufferings. During the interview Van Buren asked Joseph wherein the religion of the Saints differed from the other religions of the day. Joseph explained the difference and bore a faithful testimony that it was the work of God.

Van Buren did not make a favorable impression upon Joseph, who describes him as a small man with sandy complexion, ordinary features, a frowning brow and an ill-proportioned body; "and, to come directly to the point," he adds, "he is so much a fop or a fool (for he judged our case before he knew it), that we could find no place to put truth into him."

After their interview with the President they visited the members of Congress from Illinois, and delivered the letters of introduction which they had for them. These members were generally disposed to favor Joseph and the Saints, and this was not without cause. The Saints who had moved to Illinois were numerous, and the men and party in whose

favor their votes would be cast at an election would be sure to win, as the great political parties in the State were about equally divided as to number at that time. The members of Congress knew this, and as politicians it was to their interest to do what they could for the Saints. Consequently they met together and decided, after discussing the subject, that a memorial and petition should be drawn up in a concise manner, and that Judge Young, who was senator from Illinois, should present the same to the Senate. It was expected that the matter would be referred to the proper committee, with all the accompanying documents, and be printed. But all of Joseph's exertions, as well as the testimonies, affidavits and other documents which they laid before Congress, failed to have any effect. Neither the President, nor the Senate and House of Representatives would do anything to call the State of Missouri to account for the inhuman wrongs which her people had inflicted upon unoffending, free-born American citizens. The Church had appealed to governors and judges and rulers, and now, through its President, it appealed to the Chief Executive of the nation and the Congress, in which every State in the Republic was represented—the highest authority in the land. There was no redress to be obtained from them; nothing further could be done, therefore, but to leave them in the hands of the Lord, who, in his own due time, will plead the cause of his people.

It is interesting to read Joseph's views respecting the men he was thrown in contact with at Washington. "For a general thing," he said "there is but little solidity and hon-

orable deportment among those who are sent to represent the people; but a great deal of pomposity and show.

* * There is such an itching disposition to display their oratory on the most trivial occasions, and so much etiquette, bowing and scraping, twisting and turning to make a display of their witticisms, that it seems to us rather a display of folly and show, more than substance and gravity, such as becomes a great nation like ours. However, there are some exceptions."

From Washington Joseph proceeded by railroad to Philadelphia, where he arrived December 21, 1839. He left Brothers Rockwell and Higbee to follow in the carriage, and Sidney Rigdon stayed there sick, with Dr. Foster to attend to him. He spent several days at Philadelphia, preaching and visiting from house to house among the brethren and others. He also visited the Saints in New Jersey, and Chester County, Pennsylvania.

While staying in Washington, a large church was opened for him to preach in, and about three thousand people assembled to hear him. Sidney Rigdon spoke first, and dwelt on the gospel, illustrating his doctrine by the Bible. When he was through, Joseph arose like a lion about to roar, and, being full of the Holy Ghost, spoke in great power, bearing testimony of the visions he had seen, the ministering of angels which he had enjoyed, and how he found the plates of the Book of Mormon and translated them by the gift and power of God. He commenced by saying that if nobody else had the courage to testify of so glorious a message from heaven, and of the finding of so glorious a record, he felt to do it in justice to the people and leave the

event with God. The entire congregation were astounded—electrified, as it were, and overwhelmed with the sense of the truth and power by which he spoke and the wonders which he related. A lasting impression was made and multitudes were subsequently baptized in Philadelphia and in the regions around, while at the same time branches were springing up in Pennsylvania, New Jersey and other places.

In the latter part of January, 1840, Joseph left Philadelphia, accompanied by Brothers Rockwell, Higbee and Foster, and again visited Washington. Sidney Rigdon joined Joseph at Philadelphia, but was still sick, and had to be left there. On his second visit to the capital, Joseph had another interview with President Van Buren, who treated him very insolently. He listened very reluctantly to what Joseph had to say, and in reply uttered that sentiment which has obtained such a deservedly widespread notoriety among the Latter-day Saints:

"Gentlemen, your cause is just, but I can do nothing for you; and if I take up for you, I shall lose the vote of Missouri."

Respecting this interview, Joseph remarks: "His whole course went to show that he was an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition. I found him such a man as I could not conscientiously support at the head of our great Republic." Joseph also had an interview with John C. Calhoun, senator from South Carolina; but his treatment of Joseph was such as very ill became his station. While conversing with him

concerning the persecutions of the Saints, this renowned statesman said: "It involves a nice question—the question of States rights; it will not do to agitate it." Henry Clay, another prominent senator, whose assistance Joseph also sought, coldly remarked, in alluding to the Saints: "You had better go to Oregon."

During his sojourn at Washington, Joseph had several opportunities to speak in public. A member of Congress by the name of M. L. Davis, who was present on one of these occasions, expressed his views concerning the Prophet in the following language, writing to his wife under date of February 6, 1840:

"I went last evening to hear 'Joe Smith,' the celebrated Mormon, expound his doctrine. I, with several others, had a desire to understand his tenets as explained by himself.

"He is not an educated man; but he is a plain, sensible, strong-minded man. Every thing he says is said in a manner to leave an impression that he is sincere. There is no levity, no fanaticism, no want of dignity in his deportment. He is apparently from forty to forty-five years of age, rather above the middle stature, and what your ladies would call a very good looking man. In his garb there are no peculiarities; his dress being that of a plain, unpretending citizen. He is by profession a farmer, but is evidently well read. * * *

"During the whole of his address, and it occupied more than two hours, there was no opinion or belief that he expressed, that was calculated, in the slightest degree, to impair the morals of society, or in any manner to degrade and brutalize the human species. There was much in his precepts, if they were followed, that would soften the asperities of man towards man, and that would tend to make him a more rational being than he is generally found to be. There was no violence, no fury, no denunciation. His religion appears to be the religion of meekness, lowliness and mild persuasion. * * *

"Throughout his whole address he displayed strongly a spirit of charity and forbearance. The Mormon Bible, he said, was communicated to him direct from heaven.

If there was such a thing on earth as the author of it, then he (Smith) was the author; but the idea that he wished to impress was that he had penned it as dictated by God.
* * *

"I have changed my opinion of the Mormons. They are an injured and much-abused people."

About four hundred and ninety-one persons held claims against Missouri. These Joseph had presented to Congress. These claims amounted, in all, to one million three hundred and eighty-one thousand and forty-four dollars and fifty one and a half cents. But they were not all. There was a multitude of similar bills which were to be presented, and respecting which Joseph said: "If not settled immediately, they will ere long amount to a handsome sum, increasing by compound interest."

Becoming satisfied that there was very little use for him to tarry to press the just claims of the Saints on the attention of the President and Congress, he left Washington, in company with Brother Orrin P. Rockwell and Doctor Foster, and started on the homeward journey February 6, 1840.

Brother Elias Higbee stayed at Washington to have further interviews with the congressional committee, and for several years he labored faithfully, introducing additional testimony concerning the Missouri persecutions. But his efforts were unavailing. The committee reported against Congress doing anything about the business; and that redress could only be had in the Missouri courts and legislature.

Joseph and his companions traveled by railway and stage to Dayton, Ohio, where they found the horses they left on their journey to Wash-

ington. Brother Rockwell stopped at Dayton, and Joseph and Doctor Foster continued their journey on horseback. The roads being exceedingly bad, the traveling was slow and wearisome.

"Wednesday, March 4, 1840," writes Joseph, "I arrived safely at Nauvoo, after a wearisome journey through alternate snows and mud, having witnessed many vexatious movements in government officers, whose sole object should be the peace and prosperity and happiness of the whole people; but instead of this, I discovered that popular clamor and personal aggrandizement were the ruling principles of those in authority; and my heart faints within me when I see, by the visions of the Almighty, the end of this nation, if she continues to disregard the cries and petitions of her virtuous citizens, as she has done, and is now doing.

"I have also enjoyed many precious moments with the Saints during my journey.

"On my way home I did not fail to proclaim the iniquity and insolence of Martin Van Buren towards myself and an injured people, which will have its effect upon the public mind; and may he never be elected again to any office of trust or power by which he may abuse the innocent and let the guilty go free."

In speaking about the refusal of the government to grant the Saints redress for the wrongs they had suffered, he says:

"Since Congress has decided against us, the Lord has begun to vex the nation, and he will continue to do so, except they repent; for they now stand guilty of murder, robbery and plunder, as a nation, because they have refused to protect their citizens and to execute justice according to their own Constitution."

CHAPTER 14.

General conferences in Nauvoo.—John C. Bennett joins the Church.—Governor Boggs, of Missouri, makes a demand on Joseph.—New Stakes organized.—Instructions on Priesthood.—Nauvoo Incorporated.—Joseph elected trustee-in-trust.—Acts as a member of the city council of Nauvoo.—Receives revelations.—The corner stones of the Nauvoo Temple laid.—Joseph arrested in Quincy.—Tried before Judge Stephen A. Douglas in Monmouth and discharged.

April 6th and 7th, 1840, a conference was held at Commerce (or Nauvoo, which name by this time had been given to the place). Joseph presided and gave much good instruction to the Saints. Frederick G. Williams came before the conference and humbly asked forgiveness for his past conduct, and expressed his determination to do the will of God in the future. He was frankly forgiven and received back into fellowship. A committee, appointed for the purpose, drafted and presented a number of resolutions, in which the conference disapproved of the action of the Judiciary Committee in relation to the Saints' petition to the Federal Government. These resolutions were ordered published in the Quincy papers. A hearty vote of thanks was tendered Joseph and the other delegates, who accompanied him to Washington, for the prompt and efficient manner in which they had discharged their duties. Elders Orson Hyde and John E. Page were appointed by the conference to go on a mission to Jerusalem. (See *Palestine Mission*.) During the conference seventy persons were baptized and about fifty received into the Seventies' quorums.

In July, 1840, Joseph began to receive communications from Dr. John C. Bennett. In every letter this

man (who afterwards became prominent in the Church, but subsequently apostatized) took pains to state how much sympathy he felt for the Saints while they were being persecuted in Missouri. Had not the conflict terminated so speedily, he said, he would have been with them there, and they would have had the aid of his "military knowledge and prowess."

September 14, 1840, Patriarch Joseph Smith, sen., the Prophet's father, died in Nauvoo. (See sketch on pages 89 and 90.)

Joseph had scarcely the opportunity to bury his father before his enemies again were on his track. After a silence of two years, Governor Boggs, of Missouri, at last made a demand on Governor Carlin, of Illinois, for Joseph Smith, jun., Sidney Rigdon, Lyman Wight, Parley P. Pratt, Caleb Baldwin and Alanson Brown as fugitives from justice. Governor Carlin seemed to favor the demand, and an order was promptly issued for their apprehension; but when the sheriff made his appearance in Nauvoo, September 15, 1840, to arrest them, they made themselves invisible to that officer, as they did not feel disposed to again try the solemn realities of mob law in a State where they already had suffered so much injustice and loss. Consequently the sheriff had to return without accomplishing the object of his visit.

"What right have they," records the Church historian, "to demand of Governor Carlin, as fugitives from justice, men against whom no process had ever been found in that State—no, not so much as the form of a process? They were taken by a mob-militia and dragged from everything that was dear and sacred,

and tried (without their knowledge) by a court martial, condemned to be shot, but this failing, they were forced into confinement, galled with chains, deprived of the comforts of life, and even that which was necessary to save life, then brought to a pretended trial, without even having a legal process served, and then deprived of the privilege of defence. They were taken by a mob, tried, condemned and imprisoned by the same, and this Missouri cannot deny.

“What a beautiful picture Governor Boggs had presented to the world, after driving twelve or fifteen thousand inhabitants from their homes, forcing them to leave the State under the pain of extermination, and confiscating their property and murdering innocent men, women and children; then, because that a few made their escape from his murdering hand, and have found protection in a land of equal rights, so that his plans and designs have all been unfruitful, to that extent that he has caused ‘Mormonism’ to spread with double vigor, he now has the presumption to demand them back, in order that his thirst for innocent blood may yet be satiated.

“He has no business with them; they have not escaped from justice, but from the hands of a cursed, infuriated, inhuman set or race of beings, who are enemies of their country, to their God, to themselves and to every principle of righteousness and humanity. They loathe Christianity and despise the people of God; they war against truth and inherit lies; virtue they tread under their feet, while vice (with her ten thousand offspring) is their welcome associate; therefore, men on whom Missouri

has no claim, she cannot, no, she never shall have.”

On the 2nd, 3rd and 4th of October, 1840, a general conference of the Church was held in Nauvoo, in which Elders Hyrum Smith, Lyman Wight and Almon W. Babbitt were appointed a committee to organize Stakes of Zion between Nauvoo and Kirtland. Also the condition of the Stake of Kirtland itself was taken into consideration and the Saints in the East counseled to gather there. (See *Kirtland*.) It was also resolved that the Saints should build a House of the Lord in Nauvoo. (See *Nauvoo Temple*.) The glorious principle of baptism for the dead, concerning which Joseph had received a revelation some time previously, was dwelt upon by him in an interesting discourse; it was listened to with great attention by the vast multitude assembled, while the Spirit of God bore testimony to its truthfulness, and joy filled the hearts of the Saints in learning to understand that the great plan of salvation contained provisions for their dead friends and relatives to become participants in the benefits and blessings of the gospel. Elder Robert B. Thompson read to the conference an article, written by Joseph, on the subject of the Priesthood, of which the following are extracts:

“Many may have supposed that the doctrine of translation was a doctrine whereby men were taken immediately into the presence of God, and into an eternal fulness, but this is a mistaken idea. Their place of habitation is that of the terrestrial order, and a place prepared for such characters, he held in reserve to be ministering angels unto many planets, and who as yet have not entered into so great a fulness as those who are resurrected from the dead. * * * This distinction is made between the doctrine of the actual resurrection and translation; translation obtains deliverance from the tortures and suffer-

ings of the body, but their existence will prolong as to the labors and toils of the ministry, before they can enter into so great a rest and glory. * * *

"It is generally supposed that sacrifice was entirely done away when the Great Sacrifice [i. e., the sacrifice of the Lord Jesus] was offered up, and that there will be no necessity for the ordinance of sacrifice in the future; but those who assert this are certainly not acquainted with the duties, privileges and authority of the Priesthood, or with the prophets. * * *

"These sacrifices, as well as every ordinance belonging to the Priesthood, will, when the Temple of the Lord shall be built, and the sons of Levi be purified, be fully restored and attended to in all their powers, ramifications and blessings. This ever did and will exist when the powers of the Melchizedek Priesthood are sufficiently manifest; else how can the restitution of all things spoken of by the holy Prophets be brought to pass? It is not to be understood that the law of Moses will be established again with all its rites and variety of ceremonies; this has never been spoken of by the Prophets; but those things which existed prior to Moses' day, namely, sacrifice, will be continued."

Shortly after this conference, Stakes for the gathering of the Saints were organized at Lima, Quincy, Mount Hope, Geneva and other places in Illinois.

At this time Joseph exerted himself to obtain a charter from the legislature of the State of Illinois for the city of Nauvoo. He had a charter drawn up which, to use his own words, was intended "for the salvation of the Church, and on principles so broad, that every honest man might dwell secure under its protective influence without distinction of sect or party." December 16, 1840, the acts incorporating the "City of Nauvoo," the "Nauvoo Legion" and the "University of the City of Nauvoo" were signed by the governor of Illinois, having previously passed the House and Senate. (See *Nauvoo*.)

January 15, 1841, Joseph and his two counselors—Sidney Rigdon and Hyrum Smith—published a proclamation to the Saints abroad, in which full details were given respecting the progress of the work and other matters of interest. On the 19th Joseph received a lengthy revelation concerning the building of the Nauvoo Temple, the Nauvoo House, etc. (Doc. & Cov., Sec. 124.)

As Joseph's father, Joseph Smith, sen., had passed away, it became necessary to appoint another in his stead to officiate as Patriarch to the Church. Hyrum Smith, his eldest living son, accordingly received the appointment and was chosen to act in that position. This caused a vacancy in the First Presidency, of which Hyrum was a member, and William Law was, by revelation, appointed to the position. George Miller had been chosen presiding Bishop of the Church, by revelation, in place of Edward Partridge, deceased.

At a special conference held at Nauvoo, January 30, 1841, Joseph was unanimously elected sole Trustee-in-Trust for the Church of Jesus Christ of Latter-day Saints, to hold that office during life, his successors to be the First Presidency of the Church.

When the first election for members of the city council of Nauvoo was held, February 1, 1841, Joseph was elected one of the councilors, and subsequently took a very active part in the city council, introducing a great variety of important bills in relation to the local government of the city, the organization of the university, the Nauvoo Legion, etc. In one of the first meetings of the council he also introduced a bill in relation to temperance, which, after some discussion, passed.

This prohibited the vending of whisky in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, excepting on the recommendation of a physician. He was determined to discountenance bar-rooms and drinking saloons, and to make the drinking of liquor in places of resort punishable. In the discussion of this bill he spoke at great length on the use of liquors, and showed that they were unnecessary. They operate as a poison in the stomach, and roots and herbs can be found to effect all necessary purposes.

On the 4th of February, the Nauvoo Legion was organized, and Joseph was elected its lieutenant-general, subsequently receiving his commission from the governor. (See *Nauvoo Legion*.)

In March, 1841, Joseph received the following revelation, in answer to the question, "What is the will of the Lord concerning the Saints in the Territory of Iowa?"

"Verily, thus saith the Lord, to those who call themselves by my name, and are essaying to be my Saints, if they will do my will and keep my commandments concerning them: let them gather themselves together unto the places which I shall appoint unto them by my servant Joseph, and build up cities unto my name, that they may be prepared for that which is in store for a time to come. Let them build up a city unto my name upon the land opposite to the city of Nauvoo, and let the name of Zarahemla be named upon it. And let all those who come from the east, and the west, and the north, and the south, that have desires to dwell therein, take up their inheritances in the same, as well as in the city of Nashville, or in the city of Nauvoo, and in all the Stakes which I have appointed, saith the Lord."

April 6, 1841, the corner stones of the Nauvoo Temple were laid. (See *Nauvoo Temple*.) This occasion was a time of much rejoicing for Joseph and the Saints generally. After all their sufferings from mobocracy they

had at last reached a place where they could rest for a season and commence the erection of a House of the Lord. The Lord had a great endowment in store for his Saints, but a suitable house was necessary in which to bestow this endowment—a place where the holy ordinances of the gospel could be administered. After the foundation stones were laid, many and fervent were the prayers which were offered up that the Saints might be permitted to complete it, and Joseph especially was eager to push the work ahead. The people were sick and poor, and it seemed like a very heavy undertaking for so few people as there were there to attempt the erection of such a house. But God had commanded it, and they stepped forth cheerfully to obey.

On the following day (April 7th) a general conference was held in Nauvoo, at which a report of the First Presidency was read, setting forth the progress of the work in Europe, through the labors of those of the Twelve Apostles who were there; also the joyous and encouraging results which attended the preaching of the gospel throughout the States. Attention was called to the building of the Temple, and the zeal of the Saints in Nauvoo was held up as an example for the brethren and sisters in the various Stakes and branches of the Church to imitate.

A committee was then chosen to build another house to the name of the Lord, to be known as the Nauvoo House. "It shall be," the Lord said, "a house for boarding, a house that strangers may come from afar to lodge herein; therefore let it be a good house, worthy of all acceptation, that the worthy traveler may find

health and safety while he shall contemplate the work of the Lord, and the corner-stone I have appointed for Zion."

On the 8th of April, Lyman Wight was nominated as one of the Twelve Apostles, instead of Elder David W. Patten, who was killed in Missouri. The weather being so unfavorable for meetings, Joseph informed the conference that much instruction that was to have been given would be omitted.

On the 24th of May, Joseph wrote a short epistle, in which he called upon the Saints who resided outside of Hancock County to make ready to move into it without delay. He wished the energy and enterprise of the people concentrated to accomplish the erection of the Temple and other buildings. He also wished it understood that all the Stakes, excepting those in Hancock County, and across the river in Lee County, Iowa, were discontinued.

On Tuesday, June 1, 1841, Joseph accompanied his brother Hyrum and William Law as far as Quincy, on their mission to the East. On the 4th he called on Governor Carlin, at his residence in Quincy.

"During my visit with the governor," writes the Prophet, "I was treated with the greatest kindness and respect; nothing was said about any requisition having come from the governor of Missouri for my arrest. In a very few hours after I had left the governor's residence, he sent Thomas King, sheriff of Adams County, Thomas Jasper, a constable of Quincy, and some others, as a posse, with an officer from Missouri, to arrest me and deliver me up to the authorities of Missouri.

"Saturday, 5th. While I was staying at Heberlin's Hotel, Bear Creek, about twenty-eight miles south of Nauvoo, Sheriff King and posse arrested me. Some of the posse, on learning the spirit of the officer from Missouri, left the company in disgust and returned to their own homes. I accordingly returned to Quincy and obtained a writ of *habeas corpus* from Chas. A. Warren, Esq., master in chancery; and Judge Stephen A. Douglas, happening to come to Quincy that evening, he appointed to give a hearing on the writ on the Tuesday following, in Monmouth, Warren County, where the court would then commence a regular term.

"Sunday, 6th. News of my arrest having arrived in Nauvoo last night, and being circulated through the city, Hosea Stout, Tarleton Lewis, Wm. A. Hickman, John S. Higbee, Elijah Able, Uriel C. Nickerson and George W. Clyde started from the Nauvoo landing in a skiff, in order to overtake me and rescue me, if necessary. They had a heavy head wind, but arrived in Quincy at dusk; went up to Benjamin Jones' house, and found that I had gone to Nauvoo in charge of two officers.

"I returned to Nauvoo in charge of the officers, and notified several of my friends to get ready and accompany me the next morning. Sheriff King had been suddenly seized with sickness; I nursed and waited upon him in my own house, so that he might be able to go to Monmouth.

"Monday, 7. I started very early for Monmouth, 75 miles distant (taking Mr. King along with me, and attending him during his sickness), accompanied by Charles C. Rich, Amasa M. Lyman, Shadrach Roundy, Reyn-

olds Cahoon, Charles Hopkins, Alfred Randall, Elias Higbee, Morris Phelps, John P. Greene, Henry G. Sherwood, Joseph Younger, Darwin Chase, Ira Miles, Joel S. Miles, Lucien Woodworth, Vinson Knight, Robert B. Thompson, George Miller and others. We traveled very late, camping about midnight in the road.

"Tuesday morning, 8th. Arrived at Monmouth, and procured breakfast at the tavern; found great excitement prevailing in the public mind, and great curiosity was manifested by the citizens, who were extremely anxious to obtain 'a sight of the Prophet,' expecting to see me in chains. Mr. King, whose health was now partly restored, had considerable difficulty in protecting me from the mob that had gathered there. Mr. Sidney H. Little, for the defense, mentioned 'that the case of Mr. Smith should be taken up,' but was objected to by the State attorney *pro tem.*, on account of his not being prepared, not having had sufficient notice of the trial. It was accordingly, by mutual consent, postponed until Wednesday morning.

"In the evening great excitement prevailed, and the citizens employed several attorneys to plead against me.

"I was requested to preach to the citizens of Monmouth; but as I was a prisoner I kept closeted in my room, for I could not even come down stairs to my meals but the people would be crowding the window to get a peep at me, and therefore appointed Elder Amasa M. Lyman to preach in the court house on Wednesday evening.

"Wednesday, 9th. At an early hour the court house was filled with

spectators desirous to hear the proceedings.

"Mr. Morrison, on behalf of the people, wished for time to send to Springfield for the indictment, it not being found with the rest of the papers. This course would have delayed the proceedings, and, as it was not important to the issue, the attorneys for the defense admitted that there was an indictment, so that the investigation might proceed.

"Mr. Warren, for the defense, then read the petition, which stated that I was unlawfully held in custody, and that the indictment, in Missouri, was obtained by fraud, bribery and duress, all of which I was prepared to prove.

"Mr. Little then called upon the following witnesses, viz., Mr. Morris Phelps, Elias Higbee, Reynolds Cahoon and George W. Robinson, who were sworn. The counsel on the opposite side objected to hearing evidence on the merits of the case, as they could not go beyond the indictment. Upon this, a warm and long discussion occurred, which occupied the attention of the court during the entire day.

"All the lawyers on the opposite side, excepting two, viz., Messrs. Knowlton and Jennings, confined themselves to the merits of the case, and conducted themselves as gentlemen; but it was plainly evident that the design of Messrs Knowlton and Jennings was to excite the public mind still more on the subject, and inflame the passions of the people against me and my religion.

"The counsel on behalf of the defense, Messrs. Charles A. Warren, Sidney H. Little, O. H. Browning, James H. Ralston, Cyrus Walker and Archibald Williams, acted nobly and

honorably, and stood up in the defense of the persecuted, in a manner worthy of high-minded and honorable gentlemen. Some had even been told that if they engaged on the side of the defense, they need never look to the citizens of that county for any political favors. But they were not to be overawed by the popular clamor, or be deterred from an act of public duty by any insinuations or threats whatever, and stated that if they had not before determined to take a part in the defense, they, after hearing the threats of the community, were now fully determined to discharge their duty. The counsel for the defense spoke well, without exception, and strongly urged the legality of the court examining testimony to prove that the whole proceedings, on the part of Missouri, were base and illegal, and that the indictment was obtained through fraud, bribery and corruption.

"The court, after hearing the counsel, adjourned about half past six o'clock p. m.

"When I was at dinner, a man rushed in and said, 'Which is Joe Smith? I have got a five-dollar Kirtland bill, and I'll be d—d if he don't take it back, I'll sue him, for his name is to it.' I replied, 'I am the man,' took the bill and paid him the specie, which he took very reluctantly, being anxious to kick up a fuss.

"The crowd in the court was so intense, that Judge Douglas ordered the sheriff of Warren County to keep the spectators back; but he neglected doing so, when the judge fined him ten dollars. In a few minutes he again ordered the sheriff to keep the men back from crowding the prisoner and witnesses. He replied, 'I have told a

constable to do it,' when the judge immediately said, 'Clerk, add ten dollars more to that fine.' The sheriff, finding neglect rather expensive, then attended to his duty.

"A young lawyer from Missouri volunteered to plead against me; he tried his utmost to convict me, but was so high with liquor, and chewed so much tobacco, that he often called for cold water. Before he had spoken many minutes he turned sick, requested to be excused by the court and went out of the court-house, puking all the way down stairs. (As the Illinoisians call the Missouri people *pukes*, this circumstance caused considerable amusement to the members of the bar.) During his plea his language was so outrageous that the judge was twice under the necessity of ordering him to be silent.

"Mr. O. H. Browning then commenced his plea, and in a short time the puking lawyer returned, and requested the privilege of finishing his plea, which was allowed.

"Afterwards Mr. Browning resumed his pleadings, which were powerful; and when he gave a recitation of what he himself had seen at Quincy, and on the banks of the Mississippi River, when the Saints were exterminated from Missouri, * * * they were so affecting that the spectators were often dissolved in tears. Judge Douglas himself and most of the officers wept."

This Mr. Browning, who afterwards became a member of President Johnson's cabinet, concluded his speech as follows:

"Great God! have I not seen it? Yes, my eyes have beheld the blood-stained traces of innocent women and children, in the drear winter, who had traveled hundreds of miles barefoot, through frost and snow, to seek a refuge

from their savage pursuers. 'Twas a scene of horror, sufficient to enlist sympathy from an adamant heart. And shall this unfortunate man, whom their fury has seen proper to select for sacrifice, be driven into such a savage land, and none dare to enlist in the cause of justice? If there was no other voice under heaven ever to be heard in this cause, gladly would I stand alone, and proudly spend my latest breath in defence of an oppressed American citizen."

The next morning, June 10th, Judge Douglas delivered his opinion in the case, which was to the effect that Joseph should be discharged. Joseph continues:

"This decision was received with satisfaction by myself and the brethren, and all those whose minds were free from prejudice. It is now decided that before another writ can issue, a new demand must be made by the governor of Missouri. Thus have I been once more delivered from the fangs of my cruel persecutors, for which I thank God, my heavenly Father.

"I was discharged about 11 a. m., when I ordered dinner for my company, now increased to about sixty men; and when I called for the tavern bill, the unconscientious fellow replied, 'Only one hundred and sixty dollars.'

"About 2 p. m. the company commenced their return, traveled about twenty miles and camped by the way-side.

"Friday, 11th. Started very early, arrived at La Harpe for dinner, and returned safely to Nauvoo by 4 p. m., where I was met by the acclamations of the Saints."

The proceedings in this case, including the expense of counsel, fees of attendants, witnesses, etc., cost upwards of three thousand dollars, which was no inconsiderable sum for a per-

son who had just been robbed of nearly all he owned in Missouri.

CHAPTER 15.

The Twelve Apostles return from their foreign mission.—Joseph visited by Sac and Fox Indians.—Instructions on baptism for the dead and other doctrines.—Nauvoo infested with thieves.—Modern conception of the appearance of a Prophet.—The First Female Relief Society organized at Nauvoo.—Extracts from a funeral sermon by the Prophet.—Important items of instruction.—Conspiracy against Joseph's household.

July 1, 1841, Apostles Brigham Young, Heber C. Kimball and John Taylor returned to Nauvoo from their mission to England. The other brethren, who had been with them to England, were detained by business and visiting relatives, and arrived in Nauvoo later. Under date of August 1st, Joseph writes:

"All the quorum of the Twelve Apostles who were expected here this season, with the exception of Elders Willard Richards and Wilford Woodruff, have arrived. We have listened to the accounts which they give of their success, and the prosperity of the work of the Lord in Great Britain, with pleasure. They certainly have been the instruments in the hands of God of accomplishing much, and must have the satisfaction of knowing that they have done their duty. Perhaps no men ever undertook such an important mission under such peculiarly distressing and unpropitious circumstances. Most of them when they left this place, nearly two years ago, were worn down with sickness and disease, or were taken sick on the road. Several of their families were also afflicted and needed their aid and support. But knowing that they

had been called by the God of heaven to preach the gospel to other nations, they conferred not with flesh and blood, but obedient to the heavenly mandate, *without purse or scrip*, commenced a journey of five thousand miles entirely dependent on the providence of that God, who had called them to such a holy calling. While journeying to the seaboard, they were brought into many trying circumstances; after a short recovery from severe sickness, they would be taken with a relapse, and have to stop among strangers, without money and without friends. Their lives were several times despaired of, and they have taken each other by the hand, expecting it would be the last time they should behold one another in the flesh. However, notwithstanding their afflictions and trials, the Lord always interposed in their behalf, and did not suffer them to sink in the arms of death. Some way or other was made for their escape—friends rose up when they most needed them, and relieved their necessities; and thus they were enabled to pursue their journey and rejoice in the Holy One of Israel. They truly ‘went forth weeping, bearing precious seed,’ but have ‘returned with rejoicing, bearing their sheaves with them.’”

August 7th, 1841, Don Carlos Smith, Joseph’s youngest brother, died in Nauvoo. (See *Don Carlos Smith*.)

In August, 1841, a considerable number of Sac and Fox Indians encamped in the neighborhood of Montrose, Iowa. On the morning of August 12th the ferrymen brought over a great number of them on the ferry-boat and two flat-boats. They came for the purpose of visiting Joseph. The military band and a detachment

of ‘Invincibles’ were on shore ready to receive and escort them to the grove, but they refused to come on shore until Joseph came. He accordingly went down and met Keokuk, Kish-ku-kosh, Appenoose and about one hundred chiefs and braves of those tribes, with their families, at the landing, introduced his brother Hyrum to them, and, after the usual salutations, conducted them to the meeting ground in the grove, and instructed them in many things which the Lord had revealed in relation to their fathers, and the promises that were made concerning them in the Book of Mormon. He advised them to cease killing each other and warring with other tribes, and keep peace with the whites, all of which was interpreted to them.

Keokuk replied that he had a Book of Mormon at his wick-i-up, which Joseph had given him some years before. “I believe,” said he, “that you are a great and good man. I look rough, but I also am a son of the Great Spirit. I’ve heard your advice—we intend to quit fighting and follow the good talk you have given us.”

After the conversation they were feasted on the green with good food, dainties and melons by the brethren; and they entertained the spectators with a specimen of their dancing.

On the 2nd, 3rd and 4th of October, 1841, a general conference was held in Nauvoo. By request of the Twelve, Joseph gave instructions on the doctrine of baptism for the dead, which was listened to with intense interest by the large assembly. The historian writes:

“He presented baptism for the dead as the only way that men can appear as saviors on Mount Zion.

"The proclamation of the first principles of the gospel was a means of salvation to men individually; and it was the truth, not men, that saved them; but men, by actively engaging in rites of salvation substitutionally, became instrumental in bringing multitudes of their kindred into the kingdom of God.

"He explained the difference between an angel and a ministering spirit—the one a resurrected or translated body, with its spirit ministering to embodied spirits; the other a disembodied spirit, visiting and ministering to disembodied spirits. Jesus Christ became a ministering spirit (while his body was lying in the sepulchre) to the spirits in prison, to fulfill an important part of his mission, without which he could not have perfected his work or entered into his rest.

"After his resurrection he appeared as an angel to his disciples, etc. Translated bodies cannot enter into rest until they have undergone a change equivalent to death. Translated bodies are designed for future missions. The angel that appeared to John on the Isle of Patmos was a translated or resurrected body [i. e., personage]. Jesus Christ went in body, after his resurrection, to minister to resurrected bodies. There has been a chain of authority and power from Adam down to the present time. * * * It is no more incredible that God should *save* the dead than that he should *raise* the dead.

"There is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirit of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

"The glorious truth is well calculated to enlarge the understanding and to sustain the soul under troubles, difficulties and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they have been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature. One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it and is made the heir of eternal

life. Shall the one become a partaker of glory and the other be consigned to hopeless perdition? Is there no chance for his escape? Sec-tarianism answers, "none!" Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out and their priests left in the midst of their corruption.

"Many objections are urged against the Latter-day Saints for not admitting the validity of sectarian baptism, and for withholding fellowship from sectarian churches. Yet to do otherwise would be like putting new wine into old bottles, and putting old wine into new bottles. What! new revelations in the old churches? New revelation would knock out the bottom of their bottomless pit. New wine into old bottles! The bottles burst and the wine runs out. What! Sadducees in the new church? Old wine in new leathern bottles will leak through the pores and escape; so the Sadducee Saints mock at authority, kick out of the traces and run to the mountains of perdition, leaving the long echo of their braying behind them.

"He then referred to the [lack of] charity of the sects in denouncing all who disagree with them in opinion, and in joining in persecuting the Saints who believe that even such may be saved in this world and in the world to come (murderers and apostates excepted).

"This doctrine presents in a clear light the wisdom and mercy of God in preparing an ordinance for the salvation of the dead, being baptized by proxy, their names recorded in heaven, and they judged according to the deeds done in the body. This doctrine was the burden of the scriptures. Those Saints who neglect it in behalf of their deceased relatives, do it at the peril of their own salvation. The dispensation of the fulness of times will bring to light the things that have been revealed in all former dispensations; also other things that have not been before revealed. He shall send Elijah the Prophet, etc., and restore all things in Christ."

Joseph then announced that there would be no more baptisms for the dead, until the ordinance could be attended to in the font of the Lord's House, and that the Church should not hold another general conference until it could meet in that house, "for thus saith the Lord." The baptismal font

was dedicated November 8th, following. (See *Nauvoo Temple*.)

At a meeting held in Nauvoo, November 7th, Joseph said, in speaking of temperance, faith, virtue, charity and truth:

"If you do not accuse each other, God will not accuse you. If you have no accuser, you will enter heaven, and if you will follow the revelations and instructions which God gives you through me, I will take you into heaven as my back load. If you will not accuse me, I will not accuse you. If you will throw a cloak of charity over my sins, I will over yours, for charity covereth a multitude of sins. What many people call sin, is not sin. I do many things to break down superstition, and I will break it down."

In council with the Twelve Apostles at the house of Brigham Young, November 28th, the Prophet, in conversing with the brethren on a variety of subjects, told them "that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer to God abiding by its precepts than by any other book." On the 19th of December he preached an interesting discourse, in which he said:

"Some people say I am a fallen Prophet because I do not bring forth more of the word of the Lord. Why do I not do it? Are we able to receive it? No! not one in this room. * * *

"Because we will not receive chastisement at the hand of the Prophet and Apostles, the Lord chastiseth us with sickness and death. Let not any man publish his own righteousness, for others can see that for him; sooner let him confess his sins, and then he will be forgiven, and he will bring forth more fruit. When a corrupt man is chastised, he gets angry and will not endure it. The reason we do not have the secrets of the Lord revealed unto us, is because we do not keep them, but reveal them. We do not keep our own secrets, but reveal our difficulties to the world, even to our enemies, then how would we keep the secrets of the Lord. I can keep a secret till Doomsday. What greater love hath any man than that he lay down his life for his friend; then why not fight for our friend until we die?"

"There were a number of bad men in those days," writes George Q. Cannon in the *Juvenile Instructor*, "who, professing to be Latter-day Saints, were guilty of many evil practices. Not content with doing wrong themselves, they tried to lead others to engage with them by telling them that Joseph knew all about their acts, and that he had given them authority to steal. They endeavored to screen themselves by using the names of Joseph and Hyrum and other leading men. They said it was not wrong to take anything from a Gentile; the Prophet Isaiah had said that Zion should suck the milk of the Gentiles; and Micah had said that the gain of the Gentiles was to be consecrated to the Lord and their substance to the Lord of the whole earth. When, therefore, they stole property from men who did not belong to the Church, they said they were 'consecrating,' or they were 'milking the Gentiles,' and justified themselves for so doing, and called it perfectly right. Of course, when such actions became known, the whole Church had to take the blame, for these wicked men told that it was a doctrine of the Church and that Joseph had taught it. This wickedness was a cause of sorrow to Joseph and Hyrum and the leading Elders. They did all they could to bring such things to light, and they cut every one off from the Church whom they knew to be guilty. Joseph and Hyrum each published statements informing the Church and the public that such doctrines had never been taught by them, and that they held themselves and their property ready to be used to support the laws in punishing men guilty of stealing and other crimes. They made oath to these

statements before the mayor of the city and a justice of the peace, and published their affidavits. The Twelve Apostles also published an epistle, in which they spoke in very strong language about those thieves, and quoted from the Book of Doctrine and Covenants to show what the Lord had said about those who would rob and steal.

"In the days of Joseph, to appear like a Prophet, according to the popular idea, a man should wear a long beard, long hair, and dress in an outlandish style. If he did not wash himself and clean and pare his nails it would be all the better. He should not smile and be merry. When he spoke, his voice should be deep and solemn; when he walked, his tread should be slow and measured. If he lived in a cave, it would suit many people better than if he lived in a house. He should be different to other men in every respect. Of course, those who had these ideas of what a Prophet should be were much disappointed in Joseph, for if a Prophet should talk, dress and act in this manner, he was very unlike one. He wore no beard, did not have long hair, and was very cleanly in his person, dressed with taste, had a pleasant face, a sweet smile, a cheerful and joyous manner, and was natural. He was the very opposite of what a religious bigot would think a Prophet ought to be; and he never took any pains to be otherwise. He was a great hater of sham. He disliked long-faced hypocrisy, and numerous stories are told of his peculiar manner of rebuking it. He knew that what many people call sin is not sin, and he did many things to break down superstition. He would

wrestle, play ball, and enjoy himself in physical exercises, and he knew that he was not committing sin in so doing. The religion of heaven is not to make men sorrowful, to curtail their enjoyment and to make them groan and sigh and wear long faces, but to make them happy. This Joseph desired to teach the people, but in doing so, he, like our Savior, when he was on the earth, was a stumbling-block to bigots and hypocrites. They could not understand him; he shocked their prejudices and traditions. A great change has taken place in the feelings of the world on these subjects since his death. The course taken by the Latter-day Saints, with their teachings, have had the effect of helping to bring about this change. We prove to the world that we can dance and have other amusements, and yet be happy and free from sin. The strong blows which Joseph dealt to sectarianism and sham were felt, and good effects have followed."

Joseph labored incessantly in various ways to advance the cause of truth; and was constantly kept busy by looking after the general welfare of the Church, receiving revelations, translating, preaching, writing letters, etc. He also commenced the publication of the Book of Abraham (which he had translated from the papyrus) in the *Times and Seasons*. The Saints exerted themselves to build the Temple, and private dwellings arose in every quarter of the city. Also a number of flourishing villages were commenced in various parts of Hancock County, Illinois, and Lee County, Iowa.

March 17, 1842, Joseph assisted in commencing the organization of the

"Female Relief Society of Nauvoo." Emma Smith, Joseph's wife, was elected president, with Elizabeth Ann Whitney and Sarah M. Cleveland as counselors. On that occasion Joseph gave much instruction, read in the New Testament and Book of Doctrine and Covenants concerning the Elect Lady, and showed that the elect meant to be elected to a certain work, etc., and that the revelation was then fulfilled by Sister Emma's election to the presidency of the Society, she having previously been ordained to expound the Scriptures. Emma was blessed and her counselors were set apart by Elder John Taylor.

The organization of the Relief Society was completed March 24th; its object was to help the poor, nurse the sick, relieve the wants of the widows and orphans, and for the exercise of all benevolent purposes.

Sunday, March 20, 1842, Joseph preached to a large congregation in the grove west of the Temple. The body of Windsor P. Lyon's deceased child, which was placed before the assembly, gave occasion for the Prophet to make some interesting remarks of which the following are extracts:

"President Smith read the 14th chapter of Revelations, and said: We have again the warning voice sounded in our midst, which shows the uncertainty of human life; and in my leisure moments I have meditated upon the subject, and asked the question why it is that infants, innocent children, are taken away from us, especially those that seem to be the most intelligent and interesting. The strongest reasons that present themselves to my mind are these: This world is a very wicked world; and it is a proverb that the 'world grows weaker and wiser;' if that is the case, the world grows more wicked and corrupt. In the earlier ages of the world a righteous man, and a man of God and of intelligence, had a better chance to do good, to be believed and

received than at the present day; but in these days such a man is much opposed and persecuted by most of the inhabitants of the earth, and he has much sorrow to pass through here. The Lord takes many away, even in infancy, that they may escape the envy of man and the sorrows and evils of this present world; they were too pure, too lovely, to live on earth; therefore, if rightly considered, instead of mourning we have reason to rejoice, as they are delivered from evil, and we shall soon have them again.

"What chance is there for infidelity when we are parting with our friends almost daily? None at all. The infidel will grasp at every straw for help until death stares him in the face, and then his infidelity takes its flight, for the realities of the eternal world are resting upon him in mighty power; and when every earthly support and prop fails him, he then sensibly feels the eternal truths of the immortality of the soul. We should take warning and not wait for the death-bed to repent; as we see the infant taken away by death, so may the youth and middle-aged, as well as the infant, be suddenly called into eternity. Let this, then, prove as a warning to all not to procrastinate repentance, or wait till a death-bed, for it is the will of God that man should repent and serve him in health, and in the strength and power of his mind, in order to secure his blessing, and not wait until he is called to die.

"The doctrine of baptizing children, or sprinkling them, or they must welter in hell, is a doctrine not true, not supported in holy writ, and is not consistent with the character of God. All children are redeemed by the blood of Jesus Christ, and the moment that children leave this world, they are taken to the bosom of Abraham. The only difference between the old and young dying is: one lives longer in heaven and eternal light and glory than the other, and is freed a little sooner from this miserable, wicked world. Notwithstanding all this glory, we for a moment lose sight of it and mourn the loss, but we do not mourn as those without hope."

In relation to the first principles of the gospel, the Prophet, in the same discourse, said:

"Baptism is a sign to God, to angels and to heaven, that we do the will of God; and there is no other way beneath the heavens whereby God hath ordained for man to come to him to be saved and enter into the kingdom of God, except faith in Jesus Christ, repentance and baptism for the remission of sins, and any

other course is in vain; then you have the promise of the gift of the Holy Ghost.

"What is the sign of the healing of the sick? The laying on of hands is the sign or way marked out by James, and the custom of the ancient Saints as ordered by the Lord, and we cannot obtain the blessing by pursuing any other course except the way marked out by the Lord. What if we should attempt to get the gift of the Holy Ghost through any other means except the signs or way which God hath appointed—would we obtain it? Certainly not; all other means would fail. The Lord says do so and so, and I will bless you.

"There are certain key words and signs belonging to the Priesthood which must be observed in order to obtain the blessing. The sign of Peter was to repent and be baptized for the remission of sins, with the promise of the gift of the Holy Ghost; and in no other way is the gift of the Holy Ghost obtained.

"There is a difference between the Holy Ghost and the gift of the Holy Ghost. Cornelius received the Holy Ghost before he was baptized, which was the convincing power of God unto him of the truth of the gospel, but he could not receive the gift of the Holy Ghost until after he was baptized. Had he not taken this sign or ordinance upon him, the Holy Ghost which convinced him of the truth of God would have left him. Until he obeyed these ordinances and received the gift of the Holy Ghost by the laying on of hands, according to the order of God, he could not have healed the sick or commanded an evil spirit to come out of a man, and it obey him; for the spirits might say unto him, as they did to the sons of Sceva; 'Paul we know, and Jesus we know, but who are ye?' It mattereth not whether we live long or short on the earth after we come to a knowledge of these principles and obey them unto the end. I know that all men will be damned if they do not come in the way which he hath opened, and this is the way marked out by the word of the Lord.

"As concerning the resurrection, I will merely say that all men will come from the grave as they lie down, whether old or young; there will not be 'added unto their stature one cubit,' neither taken from it; all will be raised by the power of God, having spirit in their bodies, and not blood. Children will be enthroned in the presence of God and the Lamb, with bodies of the same stature that they had on earth, having been redeemed by the blood of the Lamb:

they will there enjoy the fulness of that light, glory and intelligence which is prepared in the celestial kingdom."

At the close of the meeting Joseph announced that he should attend to the ordinance of baptism in the river, near his house, at 2 o'clock; and at the appointed hour the bank of the Mississippi was lined with a multitude of people, and Joseph went into the river and baptized eighty persons for the remission of their sins; and what added joy to the scene was that the first person baptized was L. D. Wasson, a nephew of Emma Smith—the first of her kindred who embraced the fulness of the gospel. After baptism, the congregation again repaired to the grove near the Temple, to attend to the ordinance of confirmation, and notwithstanding the Prophet had spoken in the open air to the people and stood in the water so long, about fifty of those baptized received their confirmation under his hands in the after part of the day.

On the 6th, 7th and 8th of April, 1842, a special conference was held in Nauvoo, on which occasion 275 brethren were ordained Elders under the hands of the Twelve Apostles, and soon afterwards sent out to preach the gospel. On account of the bad weather this conference was not so well attended as usual.

Preaching a funeral sermon on April 9, 1842, the Prophet said:

"Some have supposed that Brother Joseph could not die; but this is a mistake; it is true there have been times when I have had the promise of my life to accomplish such and such things, but, having now accomplished those things, I have not at present any lease on my life; I am as liable to die as other men. * * *

"When we lose a near and dear friend, upon whom we have set our hearts, it should be a

caution unto us not to set our affections too firmly upon others, knowing that they may in like manner be taken from us. Our affections should be placed upon God and his work more intensely than upon our fellow-beings."

On the following day (April 10th), in preaching to a large assembly in the grove, Joseph pronounced a curse upon all adulterers, fornicators and unvirtuous persons, and those who had made use of his name to carry on their iniquitous designs. He also said:

"If you wish to go where God is, you must be like God, or possess the principles which God possesses, for if we are not drawing towards God in principle, we are going from him and drawing towards the devil. * * *

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and give us knowledge of the things of God."

In speaking to the members of the Female Relief Society, April 28, 1842, the Prophet showed how the sisters would come in possession of the privileges, blessings and gifts of the Priesthood, and that the signs should follow them, such as the healing of the sick, the casting out of devils, etc. They might attain unto these blessings by a virtuous life and conversation, and diligence in keeping the commandments of God. He also said that:

"Some little foolish things were circulating in the Society against some sisters not doing right in laying hands on the sick. Said that if the people had common sympathies, they would rejoice that the sick could be healed.
* * *

"No matter who believeth, these signs, such as healing the sick, casting out devils, etc., should follow all that believe, whether male or female. He asked the Society if they could not see by this sweeping promise, that wherein they are ordained, it is the privilege of those set apart to administer in that authority, which is conferred on them; and if the sisters should have faith to heal the sick, let all hold their

tongues, and let everything roll on. * * *

"Respecting females administering for the healing of the sick, he further remarked, there could be no evil in it, if God gave his sanction by healing; that there could be no more sin in any female laying hands on and praying for the sick than in wetting the face with water; it is no sin for anybody to administer that has faith, or if the sick have faith to be healed by their administration. * * *

"President Smith continued by speaking of the difficulties he had to surmount ever since the commencement of the work, in consequence of aspiring men—'great big Elders,' as he called them, who had caused him much trouble; to whom he had taught the things of the kingdom in private councils, they would then go forth into the world and proclaim the things he had taught them, as their own revelations; said the same aspiring disposition will be in this Society, and must be guarded against; that every person should stand and act in the place appointed, and thus sanctify the society and get it pure. * * *

"As he had this opportunity, he was going to instruct the ladies of this society, and point out the way for them to conduct themselves, that they might act according to the will of God; that he did not know that he should have many opportunities of teaching them, as they were going to be left to themselves; they would not long have him to instruct them; that the Church would not have his instructions long, and the world would not be troubled with him a great while, and would not have his teachings [in person].

"He spoke of delivering the keys of the Priesthood to the Church, and said that the faithful members of the Relief Society should receive them in connection with their husbands; that the Saints whose integrity has been tried and proved faithful might know how to ask the Lord and receive an answer; for according to his prayers God had appointed him elsewhere.

"He exhorted the sisters always to concentrate their faith and prayers for and place confidence in their husbands, whom God has appointed for them to honor, and in those faithful men whom God has placed at the head of the Church to lead his people; that we should arm and sustain them with our prayers; for the keys of the kingdom are about to be given to them, that they may be able to detect everything false; as well as to all the Elders who shall prove their integrity in due season. * * *

"How precious are the souls of men! The female parts of the community are apt to be

contracted in their views. You must not be contracted, but you must be liberal in your feelings. Let this society teach women how to behave towards their husbands, to treat them with mildness and affection. When a man is borne down with trouble, when he is perplexed with care and difficulty, if he can meet a smile instead of an argument or a murmur—if he can meet with mildness, it will calm down his soul and soothe his feelings; when his mind is going to despair, it needs a solace of affection and kindness. * * *

"I now turn the key in your behalf in the name of the Lord, and this society shall rejoice, and knowledge and intelligence shall flow down from this time henceforth; this is the beginning of better days to the poor and needy, who shall be made to rejoice and pour forth blessings on your heads.

"When you go home, never give a cross or unkind word to your husband, but let kindness, charity and love crown your works henceforward; don't envy the finery and fleeting show of sinners, for they are in a miserable situation; but as far as you can, have mercy on them, for in a short time God will destroy them, if they will not repent and turn unto him. * * *

"If any have a matter to reveal, let it be in your own tongue; do not indulge too much in the exercise of the gift of tongues, or the devil will take advantage of the innocent and unwary. You may speak in tongues for your own comfort, but I lay this down for a rule, that if anything is taught by the gift of tongues, it is not to be received for doctrine.

"President Smith then gave instruction respecting the propriety of females administering to the sick by the prayer of faith, the laying on of hands, or the anointing with oil; and said it was according to revelation that the sick should be nursed with herbs and mild food, and not by the hand of an enemy. Who are better qualified to administer than our faithful and zealous sisters, whose hearts are full of faith, tenderness, sympathy and compassion? No one."

The Spirit of God was poured out in a very powerful manner, never to be forgotten by those who were present on this interesting occasion.

Under date of April 29th, Joseph writes:

"A conspiracy against the peace of my household was made manifest, and it gave me some

trouble to counteract the design of certain base individuals, and restore peace. The Lord makes manifest to me many things, which it is not wisdom for me to make public until others can witness the proof of them."

CHAPTER 16.

The first endowments given in this dispensation.—The Nauvoo Legion on parade.—Joseph's life saved through the admonition of the Holy Spirit.—John C. Bennett's wickedness, apostasy and lying.—Joseph predicts that the Saints shall become a mighty people in the Rocky Mountains.—He is falsely accused of being accessory to the shooting of ex-Governor Lilburn W. Boggs.—Hides to escape arrest.—Orrin P. Rockwell's trying experience.

On Sunday, May 1, 1842, Joseph preached in the Grove on the keys of the kingdom, charity, etc., saying among other things:

"The keys are certain signs and words by which false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed. The rich can only get them in the Temple, the poor may get them on the mountain top, as did Moses. The rich cannot be saved without charity, giving to feed the poor when and how God requires, as well as building. There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs, but does not know the sign of the Son of Man, or Jesus. No one can truly say he knows God until he has handled something, and this can only be in the Holiest of Holies."

"Wednesday, May 4, 1842," writes Joseph, "I spent in the upper part of the store, that is, in my private office (so called, because in that room I keep my sacred writings, translate ancient records and receive revelations), and in my general business office or lodge room (that is, where the masonic fraternity meet occasionally, for want of a better place), in council with General James Adams of Spring-

field, Patriarch Hyrum Smith, Bishops Newel K. Whitney and George Miller, and President Brigham Young, and Elders Heber C. Kimball and Willard Richards, instructing them in the principles and order of the Priesthood, attending to washings, anointings, endowments and the communication of keys pertaining to the Aaronic Priesthood, and so on to the highest order of Melchizedek Priesthood, setting forth the order pertaining to the Ancient of Days, and all those plans and principles by which any one is enabled to secure the fulness of those blessings which have been prepared for the Church of the First Born, and come up and abide in the presence of the Elohim in the eternal worlds. In this council was instituted the ancient order of things for the first time in these last days. And the communications I made to this council were of things spiritual, and to be received only by the spiritual-minded; and there was nothing made known to these men but what will be made known to all the Saints of the last days, so soon as they are prepared to receive and a proper place is prepared to communicate them, even to the weakest of the Saints; therefore, let the Saints be diligent in building the Temple, and all houses which they have been or shall hereafter be commanded of God to build; and wait their time with patience in all meekness, faith, perseverance unto the end, knowing assuredly that all these things referred to in this council are always governed by the principle of revelation.

"Thursday, 5th. General Adams started for Springfield, and the remainder of the council of yesterday continued their meeting at the same

place, and myself and Brother Hyrum received in turn from the other the same I had communicated to them the day previous."

On the 7th of May the Nauvoo Legion was on parade and was reviewed by Joseph. Judge Stephen A. Douglas was holding court at the time at Carthage, but there was so much curious excitement prevailing respecting this military parade and review that he adjourned the circuit court. He and some of the principal lawyers came to Nauvoo for the occasion, and there were also a large number of other strangers present. After the review the generals and their staffs, with their wives, and Judge Douglas and his friends, dined at Joseph's house. In the afternoon the Legion was separated into cohorts and fought an animated sham battle. In relation to this sham battle and John C. Bennett's conduct on that occasion in regard to himself Joseph writes:

"I was solicited by General Bennett to take command of the first cohort during the sham battle; this I declined. General Bennett next requested me to take my station in the rear of the cavalry, without my staff, during the engagement; but this was counteracted by Captain Albert P. Rockwood, commander of my life guards, who kept close to my side, and I chose my own position. And if General Bennett's true feelings towards me are not made manifest to the world in a very short time, then it may be possible that the gentle breathings of that Spirit, which whispered me on parade that "there was mischief concealed in that sham battle," were false; a short time will determine the point. Let John C. Bennett answer at the day of judgment, 'Why

did you request me to command one of the cohorts, and also take my position without my staff, during the sham battle on the 7th of May, 1842, where my life might have been the forfeit, and no man have known who did the deed?"

Joseph was right; John C. Bennett's subsequent conduct proved the correctness of the Prophet's apprehensions. This man came to Nauvoo and professed to have a great desire to see the Saints enjoy their rights. He was a man of some ability, and had a little influence, yet those who knew him best had but little confidence in him. After he came to Nauvoo he joined the Church, and he was, apparently, very zealous and devoted to the cause of God. He soon became prominent among the people, obtained the office of major-general in the Nauvoo Legion, which he was very active in getting organized, and was also mayor of the city of Nauvoo. When the news spread about that Doctor Bennett had joined the Church, a letter was written to Nauvoo by a former neighbor of Bennett's, in which it was stated that he had a wife and two children in Ohio. The writer warned the people respecting him, and stated that he was a very mean man. Not much importance was attached to this letter at the time it was received. It was known that good men were sometimes spoken evil against, and it was thought that the statements of the writer of the letter might be untrue. On this account the letter was kept quiet, but it was held in reserve.

For a while after his baptism he kept up a good appearance, and was anxious to have Joseph and the people think he was a true Saint. But this

did not last long. He tried to keep his wickedness secret, but it soon came to light. Joseph was not long in finding out that he was acting the hypocrite. To gain his ends with the sisters he told them many very wicked lies about Joseph. He said that Joseph taught doctrines in secret which he dared not make public; or, in other words, he preached one thing in public and practiced another in private. By means of these lies he deceived several women, led them astray and ruined them to gratify his lusts. Joseph had done all he could to save him, but it was for no avail; he was a corrupt, bad man.

When Joseph learned that Bennett was continuing his wickedness, he charged him with it. Bennett admitted it was true. Joseph was resolved to put a stop to such actions, and he publicly proclaimed against him.

At a special session of the city council held in Nauvoo, May 19, 1842, Bennett, "having discovered that his whoredoms and abominations were fast coming to light, and the indignation of an insulted and abused people was rising rapidly against him, thought best to make a virtue of necessity, and try to make it appear that he was innocent by resigning his office as mayor." The council most gladly accepted his resignation and Joseph was elected mayor in his stead.

Because of the numerous reports circulating in the city, and to quiet the public mind, Joseph asked Bennett if he had aught against him, when Bennett arose before the council and a house filled with spectators, and said that he had not had any difficulties with any of the leading men of the Church. Joseph asked: "Will you

please state definitely whether you know anything against my character, either in public or private?" Bennett replied: "I do not; in all my intercourse with General Smith, in public and in private, he has been strictly virtuous."

Bennett also gave the following testimony under oath before Alderman Daniel H. Wells:

"NAUVOO, ILL., May 17, 1842.

"Personally appeared before me, Daniel H. Wells, an alderman of said city of Nauvoo, John C. Bennett, who, being duly sworn according to law, deposeth and saith, that he never was taught anything in the least contrary to the strictest principles of the gospel, or of virtue, or of the laws of God or man, under any circumstances, or upon any occasion, either directly or indirectly, in word or deed, by Joseph Smith; and that he never knew the said Smith to countenance any improper conduct whatever, either in public or in private; and that he never did teach men in private that an illegal, illicit intercourse with females was, under any circumstances, justifiable, and that I never knew him so to teach others.

"JOHN C. BENNETT."

When Bennett gave this testimony he professed that he intended to repent and do right, but it was not long before he again committed himself. On the 25th of May he was notified that the First Presidency, the Twelve and the Bishops had withdrawn fellowship from him, and were about to publish him in the papers. He begged them so humbly not to do this for his mother's sake, that the notice was withdrawn from the papers. The next day he attended a meeting at the Masonic Lodge rooms, where about one hundred of the brethren were present, and acknowledged his wicked and licentious conduct; he cried like a child, and said he was worthy of the severest chastisement; but he begged that he might be spared. His sorrow appeared so deep for the moment, or

he pretended to feel so penitent, that Joseph plead for mercy, and he was forgiven still.

Soon after this he left Nauvoo, and shortly afterwards commenced circulating every kind of slander and falsehood against Joseph and the Saints. According to his statements they were unfit to live. While he was professing to be a member of the Church, and to have great faith in the work, he wrote several fierce articles about the persecutions which the Saints had endured in Missouri. He did not publish his own name to these, but signed them "Joab, General in Israel." After he left Nauvoo, in writing against Joseph and the Church, he quoted from these articles. He did this to show the public what a treasonable, blood-thirsty people the "Mormons" were; but he took care not to tell them that he was the "Joab" who had written the articles. Afterwards he published a book filled with the blackest lies about Joseph and the Saints, which created a little excitement, but did not last long. He lived to be despised by every one who knew him, and those who did not know him, but only heard his stories or read his book, looked upon him as a traitor and a bad man. For some years before his death he suffered from violent fits; he also partly lost the use of his limbs and of his tongue, and it was difficult for him to make himself understood. He dragged out a miserable existence, without a person scarcely to take the least interest in his fate, and died without a soul to mourn his departure.

Sidney Rigdon and his family, who sympathized with Bennett, had partaken of his spirit. The sickness of

one of Sidney Rigdon's daughters, and her wonderful restoration to health, and the reproofs she gave the family, had the effect to stir him up again to a sense of his duties, and for a little while he sought to do better.

The following is an extract from an editorial, written by Joseph and published in the *Times and Seasons*, June 15, 1842:

"Seek to know God in your closets, call upon him in the fields. Follow the direction of the Book of Mormon, and pray over and for your families, your cattle, your flocks, your herds, your corn and all things that you possess; ask the blessing of God upon all your labors, and everything that you engage in. Be virtuous and pure; be men of integrity and truth; keep the commandments of God, and then you will be able more perfectly to understand the difference between right and wrong—between the things of God and the things of men; and your path will be like that of the just, 'which shineth brighter and brighter unto the perfect day.'

"Be not so curious about tongues, do not speak in tongues except there be an interpreter present; the ultimate design of tongues is to speak to foreigners, and if persons are very anxious to display their intelligence, let them speak to such in their own tongues. The gifts of God are all useful in their place, but when they are applied to that which God does not intend, they prove an injury, a snare and a curse instead of a blessing."

"Saturday, 6th, (August, 1842)," writes Joseph, "I passed over the river to Montrose, Iowa, in company with General Adams, Colonel Brewer and others, and witnessed the installation of the officers of the Rising Sun Lodge of Ancient York Masons, at Montrose, by General James Adams, deputy grand master of Illinois. While the deputy grand master was engaged in giving the requisite instructions to the master-elect, I had a conversation with a number of brethren in the shade of the building on the subject of our persecutions in Missouri, and the con-

stant annoyance which has followed us since we were driven from that State. I prophesied that the Saints would continue to suffer much affliction and would be driven to the Rocky Mountains, many would apostatize, others would be put to death by our persecutors, or lose their lives in consequence of exposure or disease, and 'some of you will live to go and assist in making settlements and build cities and see the Saints become a mighty people in the midst of the Rocky Mountains.' "

Only a few could realize then that this prophecy would be fulfilled so soon afterwards. The Saints did continue to suffer much affliction, many apostatized, others were killed by their persecutors, others lost their lives through exposure, being driven away from their homes by mobs, and others have lived to reach the Rocky Mountains, have assisted in making settlements and building cities, and have seen the Saints become a mighty people there, but Joseph himself did not live in the flesh to see his own prediction fulfilled.

May 6, 1842, Lilburn W. Boggs, who was governor of Missouri at the time the Saints were driven out of that State, was shot at and wounded at his home at Independence, Jackson County, Missouri. On the 20th of July following he went before Samuel Weston, a justice of the peace at Independence, and stated under oath that he believed it was Orrin P. Rockwell who had shot him; and he applied to the governor of Missouri to make a demand on the governor of Illinois for the said Orrin P. Rockwell to be delivered up and brought to Jackson County. Later, Boggs also swore that he believed Joseph Smith was

"an accessory before the fact, to an assault with an intent to kill made by one Orrin P. Rockwell on Lilburn W. Boggs." Governor Reynolds, of Missouri, then sent a requisition to Governor Carlin, of Illinois, for Joseph and Orrin P. Rockwell to be given up to him. Governor Carlin promptly issued a warrant, on the strength of which Joseph and Orrin P. Rockwell were arrested in Nauvoo on the 8th of August. Immediately after their arrest the municipal court of Nauvoo issued a writ of *habeas corpus* demanding that Joseph and Rockwell should be brought before that tribunal for trial. The officers, however, refused to acknowledge the right of the municipal court in the case, and consequently returned to Governor Carlin for further instructions.

This demand that Joseph should be taken to Missouri was not only unjust but illegal, for even if he had been guilty of the crime of which Boggs falsely accused him, there was no law by which he could have been brought to Missouri for trial. The whole affair was a mere pretext on the part of Boggs to get Joseph in his hands for the purpose of murdering him. Remembering the words of Solomon, that "a prudent man foreseeth the evil and hideth himself, but the simple pass on and are punished," Joseph deemed it wise for him and Orrin P. Rockwell to absent themselves from the city before the sheriff returned. Consequently he crossed the river to his uncle John Smith's house, in Iowa, where he remained a couple of days, and then recrossed the river and stopped with Brother Edward Sayer, who lived in the woods a few miles north of Nauvoo. There he remained

until there was a rumor in the city that his place of refuge was known, when he removed to Carlos Granger's.

While Joseph was absent from the city there were a great many stories in circulation about the course the officers intended to take to get him. If they could not find him themselves, it was said, they were going to bring to Nauvoo a force of men so numerous that they could search every house, and if he could not be found there, they would search the State, and not rest until they had him in their power. These rumors caused some little uneasiness and anxiety among some of the brethren, but Joseph himself felt quite calm and advised the people not to pay any attention to such rumors.

From his hiding places he wrote and received numerous letters, and thus attended to his usual routine of business. In a letter which he received from Wilson Law, who had been elected major-general in the Legion instead of John C. Bennett, the writer says:

"I do respond with my whole heart to every sentiment you have so nobly and so feelingly expressed, and while my heart beats, or this hand, which now writes, is able to draw and wield a sword, you may depend on it being at your service in the glorious cause of liberty and truth."

It is hardly credible, that the man who wrote these lines in less than eighteen months should descend so low as to conspire against his pretended friend, and yet such was the case. Both Wilson and William Law (the latter one of Joseph's counselors) turned out to be wicked and corrupt men. Both apostatized and became two of Joseph's most bitter enemies. They entered into league with the

mob and did more, probably, than any other two men to bring about the murder of the Prophet and his brother Hyrum.

Orrin Porter Rockwell, to be free from the annoyances to which he was subjected because of Boggs' affidavit, made a visit to the Eastern States. He remained there until the latter part of the winter 1842-43, when he started back to Nauvoo. On his way, he touched at St. Louis, and on March 4, 1843, was arrested by a man named Fox, on the oath of a man named Elias Parker, who swore that he was the Orrin P. Rockwell who was said to have tried to kill Lilburn W. Boggs. He was taken before a magistrate at St. Louis, and afterwards put in jail. A pair of iron hobbles was fastened on his ankles, and he was kept prisoner there two days, after which he was carried to Independence, Jackson County. There he was treated with great indignity and several plans were formed to kill him.

Soon after Joseph heard of Brother Rockwell's arrest, he prophesied, in the name of the Lord Jesus Christ, that he would get away honorably from the Missourians. This prediction was fulfilled. God preserved Brother Rockwell; for his power alone could have preserved him. He was often threatened with death, and on two occasions, while he was being carried to be tried at Liberty, Clay County, and on his return from there men had planned to waylay him and kill him; but they failed. The grand jury could not find any evidence to prove that he had shot at Boggs, much as the mob would have liked them to do so.

Brother Rockwell was told by Joseph H. Reynolds, the sheriff of Jack-

son County, that he was going to arrest Joseph. He proposed to Brother Rockwell to go with him and betray Joseph into his hands. Reynolds said that he could have any sum of money he would name if he would do so. Brother Rockwell rejected his offer with indignation. When Reynolds started to go to Nauvoo in June, 1843, Brother Rockwell knew that he and his partners were after Joseph; yet he was a prisoner, and had no means of informing him of the danger he was in. He knew that they were determined to kill Joseph, and his anxiety was so intense upon the subject, that his flesh twitched on his bones. Twitch it would, and he could not help it. While he was in this condition he heard a dove alight on the the window in the upper room of the jail where he was confined. The dove commenced cooing and then went off. In a short time it came back to the window, where a pane was broken and crept through between the bars of iron, which were about two and half inches apart. It flew around the trap door several times; did not alight, but continued cooing until it crept through the bars again, and flew out through the broken window. This proved a comfort to Brother Rockwell and he accepted it as a favorable sign. The twitching of his flesh ceased, and he was fully satisfied from that moment that they would not get Joseph in Missouri, and that he should regain his own freedom. As near as could be found out, this happened at the time that Joseph was in the custody of Reynolds, an account of which will be given hereafter. It was the only time he had a visit from the dove.

December 13, 1843, Brother Rock-

well was released from jail, having been a prisoner upwards of nine months and suffering everything almost but death. He had been imprisoned without any form of law, chained hand and foot in a filthy dungeon, without fire or enough clothing to keep him warm, and without being allowed to change his clothes and half-fed on miserable food, until he was reduced to a mere skeleton. When the irons were taken off, he was so weak that he had to be led! And yet nothing could be proved against him.

After suffering many hardships, he reached Nauvoo on the evening of December 25, 1843, and immediately went to Joseph's residence—the Mansion. Joseph had a company of his friends that evening at his house. In the midst of the festivities a man with his hair long and falling over his shoulders, and apparently drunk, came in and acted like a Missourian. Joseph requested the captain of police, who was present, to put him out of doors. A scuffle ensued, and Joseph had an opportunity of looking the man full in the face. It was no drunken man; it was no Missourian; "but," as Joseph writes in his history, "to my great surprise and untold joy, I discovered it was my long-tried, warm, but cruelly persecuted friend, Orrin Porter Rockwell, just arrived from nearly a year's imprisonment, without conviction, in Missouri."

Agreeable to Joseph's counsel, a special conference was held in Nauvoo, August 29, 1842, for the purpose of calling a number of Elders to go out in different directions and by their preaching deluge the States with a flood of truth, to allay the excitement which had been raised by the falsehoods put in circulation by John

C. Bennett and others. Joseph, who had kept himself concealed for about three weeks, again appeared in public on the day of the conference. He writes:

"I was rejoiced to look upon the Saints once more, whom I had not seen for about three weeks. They also were rejoiced to see me, and we all rejoiced together. My sudden appearance on the stand, under the circumstances which surrounded us, caused great animation and cheerfulness in the assembly. Some had supposed that I had gone to Washington, and some that I had gone to Europe, while some thought I was in the city; but whatever difference of opinion had prevailed on that point, we were now all filled with thanksgiving and rejoicing.

"When Hyrum had done speaking, I arose and congratulated the brethren and sisters on the victory I had once more gained over the Missourians. I had told them formerly about fighting the Missourians, and about fighting alone. I had not fought them with the sword, or by carnal weapons; I had done it by stratagem, by outwitting them; and there had been no lives lost, and there would be no lives lost, if they would hearken to my counsel.

"Up to this day God has given me wisdom to save the people who took counsel. None had ever been killed who abode by my counsel. At Haun's Mill, the brethren went contrary to my counsel; if they had not, their lives would have been spared.

"I had been in Nauvoo all the while, and outwitted Bennett's associates, and attended to my own business in the city all the time. We

want to whip the world mentally, and they will whip themselves physically.”

During Joseph's address, an indescribable transport of good feeling was manifested by the assembly, and about three hundred and eighty Elders volunteered to go immediately on the proposed mission.

CHAPTER 17.

Joseph writes two epistles to the Saints in relation to baptism for the dead.—His house is searched by the officers.—He again absents himself from home to escape arrest.—Goes to Springfield, where he is granted a fair trial and gets an honorable discharge.—Rejoicing among the Saints.—Questions answered concerning John the Baptist.—Grand keys revealed by which to know the spirits.—The Prophet's financial embarrassment.—His experience in blessing children at Ramus.

September 1, 1842, Joseph wrote an address to the Saints on the subject of baptism for the dead. (Doc. & Cov., Sec. 127.) In that address he also informed the Saints that inasmuch as the Lord had revealed to him that his enemies, both in Missouri and Illinois, were again in pursuit of him, he had thought it wisdom for his own safety and the safety of the people to again leave Nauvoo for a short season.

On the 3rd (September), about noon, Deputy Sheriff Pitman and two other men came in a sneaking manner into Joseph's house. It appeared that they had come up the river side, and hitched their horses below the Nauvoo House, and then proceeded on foot, undiscovered, until they got into the house. When they arrived, Joseph was in another apartment of the building, eating dinner with his family. John Boynton happened to be the first person discovered by the sheriffs, and they began to ask him where Mr.

Smith was. He answered that he saw him early in the morning; but did not say that he had seen him since.

While this conversation was going on Joseph passed out of the back door, and through the corn in his garden to Newel K. Whitney's house. He went upstairs undiscovered. In the meantime his wife Emma went and conversed with the sheriffs. Pitman said he wanted to search the house for Mr. Smith. In answer to a question by Sister Emma, he said he had no warrant authorizing him to search, but insisted upon searching the house anyway. She did not refuse, and accordingly they searched through, but to no effect.

“This,” writes the Church historian, “is another testimony and evidence of the mean, corrupt, illegal proceedings of our enemies, notwithstanding the Constitution of the United States, Article 4th, says:

“The right of the people to be secure in their persons, houses, papers and effects, against unreasonable searches and seizures shall not be violated; and no warrants shall issue, but upon probable cause, supported by oath or affirmation, and particularly describing the place to be searched, and the persons or things to be seized.”

“Yet these men audaciously, impudently and altogether illegally searched the house of President Joseph Smith, even without any warrant or authority whatever. Being satisfied that he was not in the house, they departed. They appeared to be well armed, and, no doubt, intended to take him either dead or alive.”

It was rumored that there were fifteen men in the city along with the sheriffs, and that they started from Quincy the day before, expecting and fully determined to reach Nauvoo in the night, and fall upon Jo-

seph's house unawares; but it was reported they lost the road and got scattered away one from another, and could not get along until daylight. This was in all probability true, as they appeared much fatigued, and complained of being weary and sore from riding.

Joseph, accompanied by Erastus H. Derby, left Bishop Whitney's house about 9 o'clock, and went to Brother Edward Hunter's, where he was welcomed and made comfortable by the family. There he considered himself safe from the hands of his enemies for the time being.

On the 6th (September, 1842), Joseph wrote another epistle to the Saints, giving further instructions respecting baptism for the dead (Doc. & Cov., Sec. 128). This communication made a deep and solemn impression on the Saints, who manifested their intention to obey the instructions to the letter. Joseph sent word to those of the Twelve who were going on missions that he wished them to labor in Illinois and to preach against mobocracy. On the 10th he concluded to return to his own house again, thinking he would be safe there. On the 2nd of October word reached Nauvoo that Governor Carlin had offered a reward of \$200 for Joseph and \$200 for Orrin Porter Rockwell, and that Governor Reynolds of Missouri also offered a reward of \$300 apiece for them. Rumor, furthermore, had it that Carlin intended to have Joseph arrested with an illegal writ, hoping to draw him to Carthage to get acquitted by *habeas corpus* by Judge Stephen A. Douglas; then he would have men waiting with a legal writ to serve on him as soon as he was released under the other one, and bear

him away without further ceremony, to Missouri. Many of the Missourians were also coming to unite with the militia of Illinois of their own free will and at their own expense, so that if they did not take him there, they would come and search the city. These were reports only; but Joseph knew very well that his enemies were capable of taking these measures to get him into their power, or any others that might be suggested to them. Consequently, on October 7th, he concluded to leave his home again for a short season. After a tedious journey of one night and part of a day, which he made in the company of several of the brethren, he reached Father Taylor's, the father of President John Taylor. He remained there nearly two weeks, and then he returned to Nauvoo to see his wife whom he left sick. He went back to Father Taylor's the next day, and stayed another week. On the 28th of October he returned to Nauvoo.

On the 30th of October the Saints met for public worship for the first time within the walls of the Nauvoo Temple, where a temporary floor had been laid for that purpose. (See *Nauvoo Temple*.) November 15th Joseph informed the public that the multitude of other business devolving upon him made it impossible for him to fulfil the arduous duties as editor of the *Times and Seasons*. Consequently that responsibility was placed upon Apostle John Taylor.

December 9, 1842, Willard Richards, Heber C. Kimball, William Clayton and a number of other brethren started for Springfield, the capital of the State of Illinois, to present testimony to the government that Joseph was in Illinois at the time Boggs was shot. As

he was in Illinois at the time, he could not be a fugitive from the justice of Missouri. The object of the brethren in making this move was to procure a discharge from Governor Ford, the newly created governor of the State, on Governor Carlin's writ for Joseph's arrest. A petition was presented to Governor Ford to revoke the writ and proclamation of Governor Carlin for his apprehension. They also made affidavit that Joseph was in Illinois on the 6th of May, the day when Boggs was said to have been shot. Governor Ford stated, in reply, that he had no doubt but that the writ of Governor Carlin was illegal; but he also doubted his own power to interfere with his acts. However, he submitted the case and all the papers relating thereto to six of the judges of the Supreme Court. They were unanimous in the opinion that the requisition from Missouri was illegal and insufficient to cause Joseph's arrest, but were divided in opinion as to Governor Ford's power to interfere with Governor Carlin's acts. Ford wrote a letter to Joseph informing him of the judges' views, and declining, himself, to interfere in the case. He advised Joseph to have a judicial investigation of his case, and if he should conclude to go to Springfield to have the case tried, he said he did not believe there would be any disposition to use violence towards him, for he should feel it his duty to protect him with any necessary amount of force from mob violence.

In order to have his case properly tried at Springfield, on the charge of being accessory to the shooting of Lilburn W. Boggs, and of being a fugitive from justice, Joseph was arrested at Nauvoo on the 26th of December,

and on the 27th he started in custody of Wilson Law for Springfield, in company with Hyrum Smith, Willard Richards, John Taylor, William Marks, Levi Moffit, Peter Haws and Lorin Walker. Joseph writes:

"There was considerable snow and the traveling heavy; but we arrived at my brother Samuel's, in Plymouth, a little after sunset, and we were soon joined by Edward Hunter, Theodore Turley, Dr. Tate and Shadrach Roundy. I supped with Brother William Smith's family, who lived under the same roof, slept with Dr. Willard Richards on a buffalo skin spread upon the floor, and dreamed that I was by a beautiful stream of water and saw a noble fish, which I threw out. Soon after, I saw a number more, and threw them out. I afterwards saw a multitude of fish, and threw out a great abundance, and sent for salt and salted them.

"Wednesday, 28th. The morning was wet. We started about 8 o'clock, and arrived at Mr. Stevenson's tavern, in Rushville, at 3 o'clock in the afternoon, about twenty miles. Brother William's wife, who was sick, went with us, accompanied by Sister Durphy, who went with us from Nauvoo to take care of her. * * *

"On my return to the tavern, the brethren took my height, which was six feet, and my brother Hyrum the same.

"Thursday, 29th. Started early; crossed the Illinois River at 11 o'clock, and arrived at Captain Dutche's before 5 o'clock in the evening, about thirty-two miles; the weather extremely cold."

Referring to a previous incident Joseph writes:

"We applied to all the taverns for

admission in vain; we were 'Mormons,' and could not be received. Such was the extreme cold that in one hour we must have perished. We pleaded for our women and children in vain. We counseled together, and the brethren agreed to stand by me, and we concluded that we might as well die fighting as freeze to death.

"I went into a tavern and pleaded our cause to get admission. The landlord said he could not keep us for love or money. I told him we must and would stay, let the consequence be what it might; for we must stay or perish. The landlord replied, 'We have heard the Mormons are very bad people; and the inhabitants of Paris have combined not to have anything to do with them, or you might stay.' I said to him, 'We will stay; but no thanks to you. I have men enough to take the town; and if we must freeze, we will freeze by the burning of these houses.' The taverns were then opened, and we were accommodated, and received many apologies in the morning from the inhabitants for their abusive treatment."

Joseph continues his narrative as follows:

"Friday, Dec. 30, 1842. Started at 8 o'clock this morning, and arrived at Judge Adams', in Springfield, at half past 2 o'clock in the afternoon, where I saw Justin Butterfield, Esq., United States' district attorney, who told me that Judge Pope had continued the court two or three days on account of my case, and would close on the morrow, and that he should try my case on its merits, and not on any technicality. * * *

"While in conversation at Judge Adams' during the evening, I said 'Christ and the resurrected Saints will

reign over the earth during the thousand years. They will not probably dwell upon the earth, but will visit it when they please, or when it is necessary to govern it. There will be wicked men on the earth during the thousand years. The heathen nations who will not come up to worship will be visited with the judgments of God, and must eventually be destroyed from the earth.' * * *

"Saturday, 31st. At 9 o'clock in the morning, Mr. Butterfield called and informed me that King had the original writ; and I signed a petition to Governor Ford to issue a new writ, that my case might be tried thereon, as well as on the proclamation. My petition was granted, and at 11 o'clock I was arrested thereon by a deputy, Mr. Maxey, in presence of Mr. Butterfield, my attorney, who immediately wrote a petition to Judge Pope for a writ of *habeas corpus*, which I signed, and at half past 11 in the morning went before Judge Pope.

"Mr. Butterfield read my petition, and stated that the writ and warrant were different from the requisition of the governor of Missouri. He then read Governor Ford's warrant, Watson's affidavit, Governor Reynolds' requisition on the governor of Illinois, and the proclamation of Governor Carlin, showing that Reynolds had made a false statement, as nothing appeared in the affidavits to show that Smith was in Missouri. He also stated that all the authority for transportation of persons from one State to another rests on the Constitution and the laws of Congress. We ask for *habeas corpus* because the papers are false, and because we can prove that Joseph Smith was in this State at the time of the commission of the crime.

"The writ was granted, returned and served in one minute, and I walked up to the bar, Mr. Butterfield read the *habeas corpus*, and moved the court to take bail till I could have a hearing, which was granted. * * *

"This afternoon, a team ran away, and went past the State House, when the hue-and-cry was raised, 'Joe Smith is running away!' which produced great excitement and a sudden adjournment of the House of Representatives."

On Sunday, January 1, 1843, Elders Orson Hyde and John Taylor preached in the State House, the use of which was tendered to Joseph by the speaker of the House of Representatives. Most of the members of the legislature and the various departments of the State were present. In conversation with Judge Stephen A. Douglas, Justin A. Butterfield, U. S. district attorney for Illinois, and some other prominent men, Joseph, in reply to their questions, explained the nature of a prophet:

"If any person should ask me if I were a prophet, I should not deny it, as that would give me the lie; for, according to John, the testimony of Jesus is the spirit of prophecy; therefore, if I profess to be a witness or teacher, and have not the spirit of prophecy, which is the testimony of Jesus, I must be a false witness; but if I be a true teacher and witness, I must possess the spirit of prophecy, and that constitutes a prophet; and any man who says he is a teacher or preacher of righteousness, and denies the spirit of prophecy, is a liar, and the truth is not in him, and by this key false teachers and imposters may be detected."

In reply to Mr. Butterfield, he also stated that the most prominent point of difference in sentiment between the Latter-day Saints and sectarians was, that the latter were all circumscribed by some peculiar creed, which de-

prived its members the privilege of believing anything not contained therein, whereas the Latter-day Saints have no creed, but are ready to believe *all true principles* that exist, as they are made manifest from time to time.

On the following day (Monday, January 2nd), Joseph prophesied in the name of the Lord, that he should not go to Missouri dead or alive. He repaired to the court-room, where Judge Pope, accompanied by several ladies, took his seat on the bench at 10 o'clock a. m. Joseph's case was called, but at the request of Josiah Lamborn, the attorney-general of Illinois, it was continued for two days.

At 9 o'clock on Wednesday, January 4, 1843, the court was opened. Judge Pope on the bench. He had ten ladies by his side, the first time, the marshal of the district said, during his administration, that ladies had attended court on a trial.

Mr. Lamborn, in opening the case for the State, was not severe. He said little more, apparently, than his relation to the case demanded. Joseph's lawyers wanted to read, in evidence, affidavits of several persons, showing conclusively that he was at Nauvoo on the whole of the 6th and 7th days of May, 1842; and on the evenings of those days was more than three hundred miles distant from Jackson County, Missouri, where it was alleged that Boggs was shot; and that he had not been in the State of Missouri at any time between the 10th day of February and the 1st day of July, 1842. Mr. Lamborn objected to the reading of these affidavits; but the court decided that they should be read.

B. S. Edwards, Esq., opened the de-

fense for Joseph in an animated speech, and made some very pathetic allusions to the sufferings of the Saints in Missouri. He was followed by Mr. Butterfield, who managed the case very judiciously and his plea was a powerful one. He showed that Governor Reynolds, of Missouri, had subscribed to a lie in his demand for Joseph, and that Governor Carlin would not have given up his dog on such a requisition. He said that such an attempt struck at all the liberty of the institutions of the country. What was Joseph's fate that day might be their fate the next day. It was a matter of history that Joseph and his people had been murdered or driven from the State of Missouri. If he were to go there, it would be only to be murdered, and he had better be sent to the gallows. He was an innocent and unoffending man, and if there was any difference between him and other men, it was that this people believe in prophecy and others do not.

The court-room was crowded during the trial; the utmost good order and good feelings prevailed, and much prejudice was allayed. The court adjourned till the next day, at 9 o'clock, for the making up of its opinion. In the afternoon Mr. Prentiss, the marshal of the district, sent his carriage to bring Joseph to his house. A number of the leading men of the town were there and took supper with him.

The next day (January 5th), a bevy of ladies accompanied Judge Pope to the court-room to give his decision. The place was crowded with spectators and Joseph was the hero of the day, being the observed by everybody. In reviewing the case at considerable length, the judge passed some very severe strictures on the action of the

different governors and officers who had taken part in the case, and Joseph was discharged.

Thus another instance had happened in which, after suffering contumely and abuse and being persecuted and dogged and almost harassed out of his life, nothing could be proved against him. He stood an innocent man in the face of the world and before his enemies, who were unable to sustain any of their cruel charges.

During his stay in Springfield, Joseph had ample opportunity of conversing with the judge, the lawyers and various officers, and he talked freely to them about religion and generally made a very favorable impression upon them. His plain, simple and yet powerful and truthful teaching, his affable manners, the kind smile that illuminated his face, his angelic countenance and noble and dignified form and the Spirit of God which rested down upon him, convinced them, in spite of themselves, that he was a much-abused, wronged and innocent man. Prejudice began to melt away, and there was a disposition manifested to grant him justice.

From many distinguished men he also received invitations to visit them, but time would not permit him to do so. In conversing with some of the brethren in relation to doctrine, on a certain occasion while in Springfield, he said:

"Because faith is wanting, the fruits are. No man since the world was had faith without having something along with it. The ancients quenched the violence of fire, escaped the edge of the sword, women received their dead, etc. By faith the worlds were made. A man who has none of the gifts has no faith; and he deceives himself, if he supposes he has. Faith has been wanting, not only among the heathen, but in professed Christendom also, so that

tongues, healings, prophecy and Prophets and Apostles, and all the gifts and blessings, have been wanting."

On Saturday, January 7th, Joseph and his friends left Judge Adams at Springfield. The weather was cold and disagreeable, making the traveling tedious and hard, through snow and mud. They arrived at Captain Dutche's in the evening and remained over night. On the following day they crossed the Illinois River on the ice and spent the night in Rushville. On Monday the 9th, the journey was continued toward Plymouth. When about two miles west of Brooklyn, at half past 12 p. m., the horses of one of the carriages slipped and became unmanageable; and horses and carriage, with Lorin Walker and Doctor Richards in it, went off the embankment some six or eight feet perpendicular, doing no damage except breaking the fore-axle-tree and top of the carriage. It was a remarkable interposition of Providence that neither of the brethren was injured in the least. "The company," writes Joseph, "agreed that Lilburn W. Boggs should pay the damage, cut down a small tree, spliced the axle, drove on and arrived at Brother Samuel Smith's, in Plymouth, about 4 p. m. After supper, I visited my sister, Catherine Salisbury, accompanied by Doctor Richards and Sister Durphy. This was the first time I had visited her in the State of Illinois, and the circumstances brought vividly to my mind many things pertaining to my father's house, of which I spake freely, and particularly of my brother Alvin. He was a very handsome man, surpassed by none but Adam and Seth, and of great strength. When two Irishmen were fighting, and one was about to gouge the other's eyes, Alvin

took him by his collar and breeches and threw him over the ring, which was composed of men standing around to witness the fight."

"While there," said Dr. Richards, "my heart was pained to see a sister of Joseph's almost barefoot, and four lovely children entirely so, in the middle of a severe winter. What has not Joseph and his father's family suffered to bring forth the work of the Lord in these latter days!"

On the 10th the company arrived in Nauvoo. It was a time of jubilee when Joseph returned safe once more to his home and the Saints, and the people rejoiced as none but those could who have suffered so severely from the hands of their enemies. A day of humiliation, prayer and thanksgiving was appointed for the Saints on the 17th of January, when well attended meetings were held in various parts of the city.

By Joseph's invitation a numerous company of his friends spent the 18th of January, 1843, at his house. While they were together Joseph read to them a letter written by John C. Bennett to Sidney Rigdon, in which he threatened Joseph in the most vindictive manner. He said new proceedings had been gotten up on the old charges, and nothing could save him; they would carry him off to Missouri and there deal with him. If Rigdon could have had his way he would have kept this letter from Joseph, as he did not want it known that he had received such a letter, but there was good reason to believe that Sidney Rigdon was acting traitorously with him, and that he was in secret correspondence with his enemies.

On Sunday, January 22nd, Joseph

preached at the Temple. In the course of his remarks he said: "I shall not be sacrificed until my time comes; then I shall be offered freely." Remarkable words! and remarkably fulfilled!

The next Sunday (January 29th), he answered two questions which had been asked him concerning his discourse the previous Sunday:

"The first question arose from the saying of Jesus: 'Among those that are born of women, there hath not arisen a greater Prophet than John the Baptist: nevertheless, he that is least in the kingdom of heaven is greater than he.' (Matth. 11: 11.) How is it that John was considered one of the greatest of Prophets? His miracles could not have constituted his greatness.

"First. He was entrusted with a divine mission of preparing the way before the face of the Lord. Whoever had such a trust committed to him before or since? No man.

"Secondly. He was entrusted with the important mission, and it was required at his hands, to baptize the Son of Man. Whoever had the honor of doing that? Whoever had so great a privilege and glory? Whoever led the Son of God into the waters of baptism, and had the privilege of beholding the Holy Ghost descend in the form of a dove, or rather in the sign of a dove, in witness of that administration? The sign of the dove was instituted before the creation of the world a witness for the Holy Ghost, and the devil cannot come in the sign of a dove. The Holy Ghost is a personage, and is in the form of a personage. It does not confine itself to the form of a dove but in sign of a dove. The Holy Ghost cannot be transformed into a dove; but the sign of a dove was given to John to signify the truth of the deed, as the dove is an emblem or token of truth and innocence.

"Thirdly. John, at that time, was the only legal administrator in the affairs of the kingdom there was then on the earth and holding the keys of power. The Jews had to obey his instructions or be damned, by their own law; and Christ himself fulfilled all righteousness in becoming obedient to the law which he had given to Moses on the mount, and thereby magnified it and made it honorable, instead of destroying it. The son of Zacharias wrested the keys, the kingdom, the power, the glory from the Jews, by the holy anointing and de-

cree of heaven; and these three reasons constitute him the greatest Prophet born of a woman.

"Second question: How was the least in the kingdom of heaven greater than he?

"In reply, I asked: Whom did Jesus have reference to as being the least? Jesus was looked upon as having the least claim in all God's kingdom, and was least entitled to their credulity as a Prophet, as though he had said: 'He that is considered the least among you is greater than John—that is, I myself.' "

February 6, 1843, at the municipal election, Joseph was unanimously elected mayor of the city of Nauvoo. He marked out very plainly the course which he wished to see officers take in relation to salaries, fees, etc. He prophesied to James Sloan, the city recorder, that it would be better for him, ten years from that time, if he were not to say anything more about fees. He also urged upon the city council the necessity of their acting upon the principle of liberality and of relieving the city from all unnecessary expenses and burdens. He prophesied that if they would be liberal in their proceedings, they would become rich; and spoke against the principle of pay for every little service rendered, and especially of committees having extra pay for their services.

On February 9, 1843, Joseph gave three grand keys, by which good and bad angels or spirits may be known (Doc. & Cov., Sec. 129), and adds:

"A man came to me in Kirtland, and told me he had seen an angel, and described his dress. I told him he had seen no angel, and that there was no such dress in heaven. He grew mad, and went into the street, and commanded fire to come down out of heaven to consume me. I laughed at him, and said, 'You are one of Baal's prophets; your God does not hear you; jump up and cut yourself;' and he commanded fire from heaven to consume my house.

"When I was preaching in Philadelphia, a Quaker called out for a sign. I told him to be

still. After the sermon, he again asked me for a sign. I told the congregation the man was an adulterer; that a wicked and adulterous generation seeketh after a sign; and that the Lord had said to me, in a revelation, that any man who wanted a sign was an adulterous person. 'It is true,' cried one, 'for I caught him in the very act,' which the man afterwards confessed when he was baptized."

The following incident in the experience of the Prophet may give the reader an idea of his warm and impulsive nature. He writes:

"Monday, 20th (February, 1843). *

* * While the court was in session, I saw two boys fighting in the street, near Mill's Tavern. I left the business of the court, ran over immediately, caught one of the boys (who had begun the fight with clubs) and then the other; and after giving them proper instruction, I gave the bystanders a lecture for not interfering in such cases, and told them to quell all disturbances in the street at the first onset. I returned to the court and told them that nobody was allowed to fight in Nauvoo but myself."

Because of the loss which Joseph had sustained in Missouri, on account of his long and dreary imprisonment, he was forced to take advantage of the general bankrupt law, dividing all he had among his creditors. This reduced him to poverty, and gave occasion for President Brigham Young, in behalf of the quorum of the Twelve, to write to the branches of the Church at Ramus, Lima, Augusta and other places, under date of March 1, 1843, as follows:

"Beloved Brethren.—As our beloved President Joseph Smith is now relieved from his bondage and his business, temporarily, and his property, too, he has but one thing to hinder his devoting his time to the spiritual interests of the Church, to the bringing forth of the revelations, translation and history. And what is that? He has not provision for himself and family,

and is obliged to spend his time in providing therefor. His family is large and his company great, and it requires much to furnish his table. And now, brethren, we call on you for immediate relief in this matter; and we invite you to bring our President as many loads of wheat, corn, beef, pork, lard, tallow, eggs, poultry, venison, and everything eatable at your command (not excepting unfrozen potatoes and vegetables, as soon as the weather will admit), flour, etc., and thus give him the privilege of attending to your spiritual interest.

"The measure you mete shall be measured to you again. If you give liberally to your President in temporal things, God will return to you liberally in spiritual and temporal things, too. One or two good new milch cows are much needed also.

"Brethren, will you do your work, and let the President do his for you before God? We wish an immediate answer by loaded teams or letter."

This call had the desired effect. On March 3rd Bishop Newel K. Whitney returned from Ramus with five teams loaded with provisions and grain as a present to Joseph, which afforded him seasonable relief. "I pray God to bless them abundantly," he writes, "and may it be returned upon their heads an hundredfold."

Under date of March 10, 1843, the following is recorded: "I (Joseph), with Willard Richards, Wilford Woodruff and many others, about 7 p. m., discovered a stream of light in the southwest quarter of the heavens. Its pencil rays were in the form of a broad sword, with the hilt downward, the blade raised, pointing from the west-southwest, raised to an angle of 45 degrees from the horizon, and extending nearly or within two or three degrees to the zenith of the degree where the sign appeared. This sign gradually disappeared from half-past 7 o'clock, and at 9 had entirely disappeared. As sure as there is a God who sits enthroned in the heavens, and as sure as he ever spoke by me, so sure will

there be a speedy and bloody war; and the broad sword seen this evening is the sure sign thereof."

On the 11th of March, Joseph, together with Brigham Young, went to Ramus, a small town in the northeast part of Hancock County, where they the next day (March 12th) preached to the Saints.

In the evening (March 13th) meeting," writes Joseph, "twenty-seven children were blessed, nineteen of whom I blessed myself, with great fervency. Virtue went out of me, and my strength left me, when I gave up the meeting to the brethren. * * *

"Elder Jedediah M. Grant inquired of me the next day the cause of my turning pale and losing strength last night while blessing children. I told him that I saw that Lucifer would exert his influence to destroy the children that I was blessing, and I strove with all the faith and spirit that I had to seal upon them a blessing that would secure their lives upon the earth; and so much virtue went out of me into the children, that I became weak, from which I have not yet recovered; and I referred to the case of the woman touching the hem of the garment of Jesus. (Luke, 8th chapter.) The virtue here referred to is the spirit of life; and a man who exercises great faith in administering to the sick, blessing little children or confirming, is liable to become weakened."

In the midst of a heavy snow-storm Joseph and Brigham Young returned to Nauvoo on the 14th.

During Joseph's next visit to Ramus, he had a conversation with some of the brethren, on April 2nd, in which he taught those important doctrines which constitute the 130th section of the Doctrine and Covenants.

CHAPTER 18.

Joseph speaks at the annual conference in Nauvoo.—Prophecies about the coming of the Savior.—Preaches a funeral sermon.—Reviews the Nauvoo Legion.—Speaks on the eternity of the marriage covenant.—"The more sure word of prophecy."—Prophecy about Stephen A. Douglas and the future fate of the United States.—Extracts from a discourse.—Endowments given in Nauvoo to Hyrum Smith, Brigham Young and others.

On the 6th of April and following days the annual conference of the Church was held within the Temple walls in Nauvoo, on which occasion Joseph asked the Saints if they were satisfied with the First Presidency, so far as he was concerned as an individual, to preside over the whole Church, or would they have another. He did not crave power merely for its own sake. He acted in the capacity of President because God had called him; and while he filled the position he earnestly desired the love and confidence of God's people. He did everything that a man could do to secure the good feelings of the Church.

"If," said he, "I have done anything to injure my character, reputation or standing, or have dishonored our religion by any means in the sight of angels or in the sight of men and women, I am sorry for it; and if you will forgive me, I will endeavor to do so no more. I do not know that I have done anything of the kind; but if I have, come forward and tell me of it. If anyone has any objection to me, I want you to come boldly and frankly and tell me of it; and if not, ever after hold your peace."

Sidney Rigdon's conduct during these days was such as not to satisfy him. He acted in such a manner that Joseph could not have genuine confi-

dence in him, or have that fellowship for him which it was natural he should desire to feel for one of his counselors. His feelings respecting Sidney Rigdon's course probably made him more desirous of learning from the Saints how they felt respecting the First Presidency of the Church. It was a great cause of strength to him, as it is to every man filling a high and responsible station, to know that the prayers of the people ascended to God in his behalf, and that they had confidence in him that he was trying to magnify his office.

On motion Joseph was then unanimously sustained as President of the Church, with Sidney Rigdon and William Law as his counselors. During the conference many glorious doctrines, to the great joy and edification of the Saints, were set forth by Joseph, who spoke under the guidance of the Spirit of God. In one of his sermons he said:

"Were I going to prophesy, I would say the end will not come in 1844, '45 or '46, or forty years. There are those of the rising generation who shall not taste death till Christ comes.

"I was once praying earnestly upon this subject, and a voice said unto me, 'My son, if thou livest until thou art eighty-five years of age, thou shalt see the face of the Son of Man.' I was left to draw my own conclusions concerning this; and I took the liberty to conclude that if I live to that time, he would make his appearance. But I do not say whether he will make his appearance or I shall go where he is. I prophesy in the name of the Lord God, and let it be written: The Son of Man will not come in the clouds of heaven till I am eighty-five years old.

"He then read the 14th chapter of Revelations, 6th and 7th verses: 'And I saw another angel fly in the midst of heaven,' etc., and Hosea, 7th chapter: 'After two days,' etc.—2,520 years, which brings it to 1890. The coming of the Son of Man never will be—never can be till the judgments spoken of for this hour are poured out; which judgments are com-

menced. Paul says: 'Ye are the children of the light, and not of darkness, that that day should overtake you as a thief in the night.'

"It is not the design of the Almighty to come upon the earth and crush it and grind it to powder, but He will reveal it to his servants, the Prophets. Judah must return, Jerusalem must be rebuilt, and the Temple, and water come out from under the Temple, and the waters of the Dead Sea be healed. It will take some time to build the walls of the city and the Temple; and all this must be done before the Son of Man will make his appearance. There will be wars and rumors of wars, signs in the heavens above and on the earth beneath, the sun turned to darness and the moon to blood, earthquakes in divers places, the seas heaving beyond their bounds; then will appear one grand sign of the Son of Man in heaven. But what will the world do? They will say it is a planet, a comet, etc. But the Son of Man will come as the sign of the coming of the Son of Man, which will be as the light of the morning cometh out of the east."

Shortly after this (April 16th), Joseph preached on the subject of the resurrection, having heard of the death of Elder Lorenzo D. Barnes, while on a mission to England. Of his sermon on that occasion we copy the following:

"When I heard of the death of our beloved brother Barnes, it would not have affected me so much if I had the opportunity of burying him in the land of Zion.

"I believe their condition is enviable who have buried their friends here. Look at Jacob and Joseph in Egypt, how they required their friends to bury them in the tomb of their fathers. See the expense which attended the embalming and the going up of the great company to the burial.

"It has always been considered a great calamity not to obtain an honorable burial; and one of the greatest curses the ancient Prophets could put on any man was, that he should go without a burial.

"I have said: Father, I desire to die here among the Saints. But if this is not thy will, and I go hence and die, wilt thou find some kind friend to bring my body back, and gather my friends who have fallen in foreign lands, and bring them up hither, that we may all lie together.

"I will tell you what I want. If to-morrow I shall be called to lie in yonder tomb, in the morning of the resurrection, let me strike hands with my father and cry, 'My Father,' and he will say, 'My son, my son,' as soon as the rock rends and before we come out of our graves.

"And may we contemplate these things so? Yes, if we learn how to live and how to die. When we lie down we contemplate how we may rise up in the morning; and it is pleasing for friends to lie down together, locked in the arms of love, to sleep, and awake in each other's embrace, and renew their conversation.

"Would you think it strange if I relate what I have seen in vision in relation to this interesting theme? Those who have died in Jesus Christ may expect to enter into all that fruition of joy, when they come forth, which they possessed or anticipated here.

"So plain was the vision that I actually saw men, before they had ascended from the tomb, as though they were getting up slowly. They took each other by the hand, and said to each other: 'My father, my son, my mother, my daughter, my brother, my sister.' And when the voice calls for the dead to arise, suppose I am laid by the side of my father, what would be the first joy of my heart? To meet my father, my mother, my brother, my sister; and when they are by my side, I embrace them, and they me.

"It is my meditation all the day, and more than my meat and drink, to know how I shall make the Saints of God comprehend the visions that roll like an overflowing surge before my mind.

"Oh! how I would delight to bring before you things which you never thought of! But poverty and the cares of the world prevent. But I am glad I have the privilege of communicating to you some things, which, if grasped closely, will be a help to you when earthquakes bellow, the clouds gather, the lightnings flash, and the storms are ready to burst upon you like peals of thunder. Lay hold of those things, and let not your knees or joints tremble, nor your hearts faint; and then what can earthquakes, wars and tornadoes do? Nothing. All your losses will be made up to you in the resurrection, provided you continue faithful. By the vision of the Almighty I have seen it.

"More painful to me are the thoughts of annihilation than death. If I had no expectation of seeing my father, mother, brothers, sisters and friends again, my heart would burst in a moment, and I should go down to my grave.

"The expectation of seeing my friends in the morning of the resurrection cheers my soul and makes me bear up against the evils of life. It is like their taking a long journey, and on their return we meet them with increased joy."

Under date of April 19th, Joseph writes: "I have been called to thousands of cases in sickness, and I have never failed of administering comfort where the patient has thrown himself unreservedly on me; and the reason is that I never prescribed anything that would injure the patient, if it did him no good.

"I have lost a father, brother and child, because in my anxiety I depended more on the judgment of other men than my own, while I have raised up others who were lower than they were. By-the-bye, I will say that that man (pointing to Levi Richards) is the best physician I have ever been acquainted with. People will seldom die of disease, provided we know it seasonably, and treat it mildly, patiently and perseveringly, and do not use harsh means.

"It is like the Irishman's digging down the mountain. He does not put his shoulder to it to push it over, but puts it in his wheelborrow, and carries it away day after day, and perseveres in it until the whole mountain is removed. So we should persevere in the use of simple remedies, and not push against the constitution of the patient, day after day, and the disease will be removed and the patient saved. It is better to save the life of a man than to raise one from the dead."

In speaking to the Twelve on the same day, the Prophet said:

"It is not necessary that Jedediah M. and Joshua Grant should be ordained High Priests in order to preside. They are too young. * * * If a High Priest comes along, and goes to snub either of them in their presidency, because they

are Seventies, let them knock the man's teeth down his throat—I mean spiritually. * * *

“Take Jacob Zundall and Frederic H. Moeser, * * * and send them to Germany; and when you meet an Arab, send him to Arabia; when you find an Italian, send him to Italy, and a Frenchman to France; or an Indian that is suitable, send him among the Indians. Send them to the different places where they belong. Send somebody to Central America and to all Spanish America; and don't let a single corner of the earth go without a missionary.”

Upon suitable occasions Joseph took great pleasure in witnessing the evolutions of the Nauvoo Legion, of which he was the lieutenant-general. Martial exercises gave him great pleasure, and had occasion required, he would, without doubt, have made a very superior general; he appeared to possess every needed qualification. On May 6th there was a grand review of the Nauvoo Legion on the parade ground east of Nauvoo. Joseph reviewed the Legion and expressed his admiration at the perceptible improvement there was in the discipline, evolutions and uniform. He felt proud to be associated with such a body of men, who, in point of discipline, uniform, appearance and a knowledge of military tactics, were one of the strongest defenses of the State of Illinois and a great bulwark of the western country. In addressing the Legion, he said, among other things:

“When we have petitioned those in power for assistance, they have always told us they had no power to help us. * * * When they give me the power to protect the innocent, I will never say I can do nothing for their good; I will exercise that power.”

His great heart burned within him at the thought of the oppressions which himself and brethren had endured in this land of liberty, for the redemption of which from tyranny their fathers had fought. If he had had the power, oppression would have ceased in the

land, and all who were disposed to do right would have had freedom.

During a discourse which Joseph preached in Yelrome, May 14, 1843, he said:

“In this world mankind are naturally selfish, ambitious and striving to excel one above another. So in the other world there are a variety of spirits. Some seek to excel. And this was the case with Lucifer when he fell. He sought for things which were unlawful. Hence he was cast down, and it is said he drew away many with him; and the greatness of his punishments is, that he shall not have a tabernacle. This is his punishment. So the devil thinking to thwart the decree of God by going up and down in the earth, seeking whom he may destroy—any person that he can find that will yield to him, he will bind him, and take possession of the body, and reign there, glorying in it mightily, not caring that he had got a stolen body; and by and by some one having authority will come along and cast him out and restore the tabernacle to its rightful owner. The devil steals a tabernacle because he has not one of his own; but if he steals one, he is always liable to be turned out of doors. * * *

“Now for the secret and grand key. Though they (the Saints) might hear the voice of God and know that Jesus was the Son of God, this would be no evidence that their election and calling was made sure, that they had part with Christ, and were joint heirs with him. They then would want that more sure word of prophecy, that they were sealed in the heavens and had the promise of eternal life in the kingdom of God. Then, having this promise sealed unto them, it was an anchor to the soul, sure and steadfast.”

“Tuesday, 16th (May, 1843), at 11 o'clock,” writes Joseph, “I, with Geo. Miller, Wm. Clayton, Eliza and Lydia Partridge and J. M. Smith, started for Carthage, where we tarried about half-an-hour conversing with different individuals, when we started for Ramus; arrived about half-past 3 p. m., and stayed at Wm. G. Perkins' for the evening; then went to Benjamin F. Johnson's with Wm. Clayton, to sleep. Before retiring, I gave Brother and Sister Johnson some instructions on

the Priesthood; and putting my hand on the knee of Wm. Clayton, I said:

"Your life is hid with Christ in God, and so are many others. Nothing but the unpardonable sin can prevent you from inheriting eternal life, for you are sealed up by the power of the Priesthood unto eternal life, having taken the step necessary for that purpose.

"Except a man and his wife enter into an everlasting covenant and be married for eternity, while in this probation, by the power and authority of the Holy Priesthood, they will cease to increase when they die; that is, they will not have any children after the resurrection. But those who are married by the power and authority of the Priesthood in this life, and continue without committing the sin against the Holy Ghost, will continue to increase and have children in the celestial glory. The unpardonable sin is to shed innocent blood or be accessory thereto. All other sins will be visited with judgment in the flesh, the spirit being delivered to the buffetings of Satan until the day of the Lord Jesus.

"The way I know in whom to confide—God tells me in whom I may place confidence. In the celestial glory there are three heavens or degrees; and in order to obtain the highest, a man must enter into this order of the Priesthood; and if he does not, he cannot obtain it. He may enter into the other, but that is the end of his kingdom—he cannot have an increase." (Doc. & Cov., Sec. 131.)

"Wednesday, 17th, * * * At 10 o'clock a. m., I preached from 2nd Peter, 1st chapter, and showed that knowledge is power; and the man who has the most knowledge has the greatest power. Salvation means a man being placed beyond the power of all his enemies. The more sure word of prophecy means a man knowing that he is sealed up unto eternal life by revelation and the spirit of prophecy through the power of the holy Priesthood. It is impossible for a man to be saved in ignorance. Paul saw the third heavens, and I more. Peter penned the most sublime language of any of the Apostles.

"In the evening I went to hear a Methodist preacher lecture. After he

got through, I offered some corrections as follows:

"The 7th verse of 2nd chapter of Genesis ought to read—God breathed into Adam his spirit (i. e., Adam's spirit) or breath of life; but when the word 'rauch' applies to Eve, it should be translated lives.

"Speaking of eternal duration of matter, I said: There is no such thing as immaterial matter. All spirit is matter, but is more fine or pure, and can only be discerned by purer eyes. We cannot see it; but when our bodies are purified, we shall see that it is all matter."

In passing through Carthage on his return from a preaching mission to Ramus, May 18, 1843, Joseph dined with Judge Stephen A. Douglas, who was there holding court. After dinner, Joseph, at the judge's request, occupied three hours in giving him a minute history of the persecutions of the Saints in Missouri. The judge listened attentively, and spoke warmly in condemnation of the conduct of Governor Lilburn W. Boggs and the authorities of Missouri, and said that any people who had acted as the mobs of Missouri had done ought to be punished. Joseph, in conclusion, said:

"I prophesy, in the name of the Lord God of Israel, unless the United States redress the wrongs committed upon the Saints in the State of Missouri and punish the crimes committed by her officers, that in a few years the government will be utterly overthrown and wasted, and there will not be so much as a potsherd left for their wickedness in permitting the murder of men, women and children, and the wholesale plunder and extermination of thousands of her citizens to go unpunished, thereby perpetrating a foul and corroding blot upon the fair fame of this great republic, the very thought of which would have caused the high-minded and patriotic framers of the Constitution of the United States to hide their faces with shame. Judge, you will aspire to the Presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of the Almighty upon you; and you will live to see and know that I have

testified the truth to you, for the conversation of this day will stick to you through life."

A portion of this prophecy respecting the United States and the State of Missouri has been fulfilled, and the rest will be. But Joseph's words to Judge Douglas have been fulfilled to the very letter. Douglas did aspire to the Presidency of the United States, and he did use his influence against the Latter-day Saints, thinking that he could gain popularity by so doing, but he miserably failed. He was deserted by his own friends, and died a disappointed man.

In a discourse which Joseph delivered on the 21st of May, 1843, to a large congregation in Nauvoo, he said:

"I love that man better who swears a stream as long as my arm, yet deals justice to his neighbors and mercifully deals his substance to the poor, than the long, smooth-faced hypocrite. * * *

"God judges men according to the use they make of the light which he gives them. * * *

"I could explain a hundredfold more than I ever have of the glories of the kingdoms manifested to me in the vision, were I permitted, and were the people prepared to receive it. * * *

"Salvation is for a man to be saved from all his enemies; for until a man can triumph over death, he is not saved. A knowledge of the Priesthood alone will do this.

"The spirits in the eternal world are like the spirits in this world. When those have come into this world and received tabernacles, then died, and again have risen and received glorified bodies, they will have an ascendancy over the spirits who have received no bodies, or kept not their first estate, like the devil. The punishment of the devil was, that he should not have a habitation like men. The devil's retaliation is, he comes into this world, binds up men's bodies, and occupies them himself. When the authorities come along, they eject him from a stolen habitation."

Under date of May 26th, Joseph records: "After 5 p. m. I met in council in the upper room, with my brother

Hyrum, Brigham Young, Heber C. Kimball, Willard Richards, Judge James Adams, Bishop Newel K. Whitney and William Law, and gave them their endowments and also instructions in the Priesthood, on the new and everlasting covenant, etc.")

It afforded Joseph great joy and relief to be able to bestow these blessings upon his brethren—faithful men, whom he had tried and proved, and who had never deserted him nor flinched in the hour of temptation and danger. He now felt that the responsibility and care no longer rested upon himself alone, for he had bestowed upon them the keys of the Priesthood, the same that he himself held; and whatever might happen to him there were others now who had the authority to step forth and build up the kingdom of God on the earth and to perform all the ordinances thereof.

Sunday, June 11th, Joseph preached from the stand in Nauvoo. In the course of his interesting remarks, he said:

"Many will say, 'I will never forsake you, but will stand by you at all times.' But the moment you teach them some of the mysteries of the kingdom of God that are retained in the heavens and are to be revealed to the children of men when they are prepared for them, they will be the first to stone you and put you to death. It was the same principle that crucified the Lord Jesus Christ, and will cause the people to kill the Prophets in this generation. * * *

"Hades, the Greek, or shaole, the Hebrew, these two significations mean a world of spirits. Hades, shoale, paradise, spirits in prison, are all one; it is a world of spirits. * * *

"As the Father hath power in himself, so hath the Son power in himself, to lay down his life and take it again, so he has a body of his own. The Son doeth what he hath seen the Father do; then the Father hath some day laid down his life and taken it again; so he has a body of his own; each one will be in his own body."

CHAPTER 19.

Joseph visits his wife's sister near Dixon, Illinois.—Is arrested and ill-treated by Sheriff Reynolds and Constable Wilson.—Obtains a writ of *habeas corpus* and starts for Ottawa.—Interesting experience in Pawpaw Grove.—Joseph and company return to Dixon and subsequently start for Quincy.—The Prophet is met by his friends, who escort him triumphantly to Nauvoo.—His trial before the municipal court in Nauvoo and his final acquittal.

Joseph's wife, Emma, had a sister by the name of Mrs. Wasson, who was living near Dixon, Leë County, Illinois. On the 13th of June he started with his wife and children to make her a visit. After he had gone, a letter from Judge James Adams, of Springfield, under date of the 16th, reached Nauvoo by express. In this letter the judge stated that Governor Thomas Ford had told him that he was going to issue a writ for Joseph, and that it would start the next day. Missouri was still determined that Joseph should not have any peace, and the governor of that State had sent to the governor of Illinois, Thomas Ford, to arrest him and deliver him up to the officers of Missouri. When this letter reached Nauvoo, Joseph's brother Hyrum sent Elders William Clayton and Stephen Markham as fast as possible to inform him. They rode 212 miles to reach the place where Joseph was; in sixty-six hours after leaving Nauvoo they found him. Joseph told them not to be alarmed. Said he: "I have no fear. I shall not leave here. I shall find friends, and Missourians cannot hurt me; I tell you in the name of Israel's God." He had previously given an appointment to preach in Dixon, and the people were anxious to hear him; but he wrote to them, telling them there was a writ

out for him, and he, therefore, declined preaching.

On the 23rd, two men were at Dixon trying to hire a man and team. They said they were "Mormon" Elders and wanted to see the Prophet. They obtained the team and drove up to Mr. Wasson's while the family were at dinner. They told the same story there, that they were "Mormon" Elders and wanted to see "Brother Joseph." This, however, was not true, for one of them was Joseph H. Reynolds, sheriff of Jackson County, Missouri, and the other Constable Harmon T. Wilson, of Carthage, Illinois.

"I was in the yard going to the barn," writes Joseph, "when Wilson stepped to the end of the house and saw me. He accosted me in a very uncouth, ungentlemanly manner, when Reynolds stepped up to me and colared me; both of them presented cocked pistols to my breast, without showing any writ or serving any process. Reynolds cried out, 'G— d— you, if you stir, I'll shoot; G— d— you, if you stir one inch, I'll shoot you; G— d— you, be still, or I'll shoot you, by G—.' I inquired, 'What is the meaning of all this?' 'I'll show you the meaning, by G—; and if you stir one inch, I'll shoot you, G— d— you.' I answered 'I am not afraid of your shooting; I am not afraid to die.' I then bared my breast and told them to shoot away, saying, 'I have endured so much oppression, I am weary of life; and kill me, if you please. I am a strong man, however, and with my own natural weapons could soon level both of you; but if you have any legal process to serve, I am at all times subject to law, and shall not offer resistance.' Reynolds replied, 'G— d— you, if you say an-

other word, I will shoot you, by G—.' I answered, 'Shoot way; I am not afraid of your pistols.'

"By this time Stephen Markham walked deliberately towards us. When they saw him coming, they turned their pistols from me to him, and threatened his life if he came any nearer; but he paid no attention to their threats, and continued to advance nearer. They then turned their pistols on me again, jamming them against my side, with their fingers on the triggers, and ordered Markham to stand still, or they would shoot me through. As Markham was advancing rapidly towards me, I said, 'You are not going to resist the officers, are you, Brother Markham?' He replied, 'No, not if they are officers; I know the law too well for that.'

"They then hurried me off, put me in a wagon without serving any process, and were for hurrying me off without letting me see or bid farewell to my family or friends, or even allowing me time to get my hat or clothes, or even suffer my wife or children to bring them to me. I then said, 'Gentlemen, if you have any legal process, I wish to obtain a writ of *habeas corpus*,' and was answered —'G— d— you, you shan't have one.' They still continued their punching me on both sides with their pistols.

"Markham then sprang and seized the horses by the bits, and held them until my wife could bring my hat and coat, Reynolds and Wilson again threatening to shoot Markham, who said, 'There is no law on earth that requires a sheriff to take a prisoner without his clothes.' Fortunately, at this moment I saw a man passing, and

told him, 'These men are kidnapping me, and I wish a writ of *habeas corpus* to deliver myself out of their hands.' But as he did not appear to go, I told Markham to go, who immediately proceeded to Dixon on horseback, where the sheriff also proceeded with me at full speed, without even allowing me to speak to my family or bid them good-bye. The officers held their pistols with the muzzles jamming into my side for more than eight miles, and only desisted on being reproached by Markham for their cowardice in so brutally ill-treating an unarmed, defenseless prisoner. On arriving at the house of Mr. McKennie, the tavern-keeper, I was thrust into a room and guarded there, without being allowed to see anybody; and fresh horses were ordered to be ready in five minutes.

"I again stated to Reynolds, 'I wish to get counsel,' when he answered, 'G— d— you, you shan't have counsel; one word more, G— d— you, and I'll shoot you.' 'What is the use of this so often?' said I. 'I have repeatedly told you to shoot; and I now tell you again to shoot away.'

"I saw a person passing, and shouted to him through the window, 'I am falsely imprisoned here, and I want a lawyer.' Lawyer Edward Southwick came, and had the door banged in his face, with the old threat of shooting him if he came any nearer.

"Another lawyer (Mr. Shepherd G. Patrick) afterwards came and received the same treatment, which began to cause considerable excitement in Dixon.

"A Mr. Lucien P. Sanger asked Markham what was the matter, when he told him all, and stated that the

sheriff intended to drag me away immediately to Missouri, and prevent my taking out a writ of *habeas corpus*.

"Sanger soon made this known to Mr. Dixon, the owner of the house, and his friends, who gathered round the hotel, and gave Reynolds to understand that if that was their mode of doing business in Missouri, they had another way of doing it in Dixon. They were a law-abiding people and Republicans, and gave Reynolds to understand that they should not take me away without giving me the opportunity of a fair trial, and that I should have justice done me; but if they persisted in their course, they had a very summary way of dealing with such people.

"Mr. Reynolds, finding further resistance to be useless, allowed Mr. Patrick and Mr. Southwick to come into the room to me (but Wilson was inside guarding the door, and Reynolds guarded the outside of the door), when I told them I had been taken prisoner by these men without process; I had been insulted and abused by them. I showed them my flesh, which was black for about eighteen inches in circumference on each side, from their punching me with their pistols; and I wanted them to sue out a writ of *habeas corpus*, when Reynolds swore he should only wait half an hour to give me a chance. A messenger was immediately sent by Mr. Dixon to Mr. Chamberlain, the master in chancery, who lived six miles distant, and another messenger to Cyrus H. Walker, who happened to be near, to have them come down and get out the writ of *habeas corpus*.

"A writ was sued out by Markham before a justice of the peace against

Reynolds and Wilson for threatening his life. They were taken into custody by the constable. He sued out another writ for assault and threatening my life, whereupon they were again arrested.

"At this time Markham rushed into the room and put a pistol (unobserved) into my pocket, although Reynolds and Wilson had their pistols cocked at the same time and were threatening to shoot him.

"About midnight he sued out a writ for a violation of the law in relation to writs of *habeas corpus*, Wilson having transferred me to the custody of Reynolds, for the purpose of dragging me to Missouri, and thereby avoiding the effect and operation of said writ, contrary to law, which was put over to be heard at 10 o'clock to-morrow morning; and I was conducted back to the room and guarded through the night."

The next day (June 24th) Joseph took the opportunity of giving Brother William Clayton a hint about going to Nauvoo to let his brother Hyrum know what was being done. A horse and buggy were hired to carry him to Rock Island. This was on the Mississippi River, and if a steamboat should pass there on its way down the river, he would soon be carried to Nauvoo. When he reached there the people thought there would be no steamboat going down for days. Brother Clayton was non-plussed; but before he decided on any other plan of action, he thought he would take dinner. While they were preparing it for him, he heard the puff of a steamboat coming down the river. It was the *Amaranth*; she was hailed and rounded to at the landing; and in 15 minutes from the time he reached

there, Brother Clayton was on board and on his way to Nauvoo. It was a providential occurrence for a steamboat to be secured with so little delay.

About 8 o'clock a. m. the master in chancery arrived at Dixon and issued a writ of *habeas corpus*, returnable before the Hon. John D. Caton, judge of the Ninth Judicial Circuit, at Ottawa, which was duly served on Reynolds and Wilson. Cyrus H. Walker, who was considered the greatest criminal lawyer in that part of Illinois, told Joseph he could not find time to defend him, unless he would promise him his vote. He was a candidate for representative to Congress and was out making speeches to secure his election. He thought if Joseph would only vote for him that his election would be secured, for the Latter-day Saints would all vote as the Prophet did. Joseph determined to secure his aid and promised to vote for him, which caused Walker to feel very joyful and he told Brother Markham, "I am now sure of my election, as Joseph Smith has promised me his vote, and I am going to defend him."

During that morning another writ was sued against Reynolds and Wilson for private damage and false imprisonment, claiming the sum of \$10,000 damages, upon the ground that the writ issued by the governor of Illinois was void in law. This writ against them was from the circuit court of Lee County—the county in which they were at that time—and they were held to bail in \$10,000 each. They could get no one to go their security there, and they had to send to Missouri for bondsmen. They were placed in the custody of the sheriff of Lee County; but they also obtained

a writ of *habeas corpus*, for the purpose of being discharged before Judge Caton.

These prompt proceedings against the kidnappers made them feel uneasy. It was not so easy a thing to run off with Joseph as they supposed it would be, and they began to feel badly. They became more cool and moderate in their tone and did not threaten so much as they had done.

Upon the first writ of *habeas corpus* Joseph was conveyed by Reynolds and Wilson towards Ottawa. They traveled about thirty-two miles, and stopped for the night at Pawpaw Grove. Here their abuse of Joseph was noticed by the landlord. Soon after Mr. Campbell, the sheriff of Lee County, arrived there; he had been sent by Mr. Cyrus H. Walker, the lawyer, to assist Joseph, and he slept by him. But Reynolds and Wilson did all that petty malice could suggest to annoy Joseph. There were certain men in the place who wanted to see him in the morning; but they would not permit them.

The news of Joseph's arrival had hastily circulated about the neighborhood, and very early in the morning the largest room in the hotel was filled with citizens. They were anxious to hear him preach, and requested him to address them. But Reynolds, who was opposed to this, entered the room and, pointing to Joseph, said: "I wish you to understand this man is my prisoner, and I want you to disperse; you must not gather round here in this way."

Just as he said this a Mr. David Town, an aged gentleman, who was lame and carried a large hickory walking stick, stepped towards Reynolds, and bringing his stick down

upon the floor said: "You d—d infernal puke. We'll learn you to come here and interrupt gentlemen. Sit down there (pointing to a very low chair) and sit still. Don't open your head till General Smith gets through talking. If you never learned manners in Missouri, we'll teach you that gentlemen are not to be imposed upon by a nigger-driver. You can not kidnap men here, if you do in Missouri; and if you attempt it here, there's a committee in this grove that will sit on your case; and, sir, it is the highest tribunal in the United States, as from its decision there is no appeal."

This Mr. Town was at the head of a committee of citizens who had organized themselves to prevent settlers upon the public domain from being imposed upon by land speculators. In newly settled parts of the States the citizens have frequently organized such committees, and many a claim-jumper has been hung by them. Reynolds, probably, was aware of this. He, doubtless, understood what Mr. Town meant when he said that the committee there was the highest tribunal in the United States, and that from its decision there was no appeal. If they were to decide to hang or otherwise kill a man, to appeal to another court would be of no use. Reynolds quietly sat down and Joseph addressed the assembly for an hour and a half on the subject of marriage, it being the company's request that he should give them his views upon that subject. From that hour Joseph's freedom commenced.

On Sunday, June 25th, while at Pawpaw Grove, it was ascertained that Judge Caton was on a visit to New York, whereupon the company, consisting of Joseph, his three law-

yers (Walker, Southwick and Patrick), Reynolds, Wilson, Stephen Markham and others, returned to Dixon, where they arrived about 4 o'clock p. m., when Joseph was again locked in a room and guarded through the night.

But deliverance was nigh. The good steamboat *Amaranth* had sped on her way down the Mississppi, carrying Joseph's friend and messenger, Brother William Clayton, towards Nauvoo. He landed on Sunday, and Hyrum was soon informed of all the particulars of Joseph's arrest. The Saints were in meeting, and Hyrum repaired to the stand and requested the brethren to meet him at the Masonic Hall in thirty minutes. They went there in such numbers that the hall could only hold a small portion of them. They adjourned to the adjoining green and Hyrum told them, as they were formed in a hollow square, all that Brother Clayton had informed him about Reynolds and Wilson's conduct in arresting Joseph. Hyrum called for volunteers to go up to Joseph's assistance and see that he had his rights. Upward of three hundred men volunteered, from whom such as were wanted were selected. Generals Wilson Law and Charles C. Rich started the same evening with a company of about one hundred and seventy-five men on horseback. William Law, one of Joseph's counselors, went with the company. Wilson Law declared that he would not stir a step unless he could have money to bear his expenses. President Brigham Young said the money should be forthcoming, although he did not know at the time where he could raise a dollar. In about two hours he had borrowed seven hundred dollars, and put the money in the

hands of Hyrum Smith and Wilson Law. Besides this company which went by land, about seventy-five, with Elder John Taylor, sailed on the *Maid of Iowa*, a little steamboat of which Joseph was part owner and Brother Dan Jones was the captain. They went down the Mississippi to the mouth of the Illinois River, and then sailed up that river. This was for the purpose of examining the steamboats, thinking that Joseph might be a prisoner on one of them.

In the meantime, as the reader will remember, Joseph and the company with him had returned to Dixon because of Judge Caton's absence. The writ of *habeas corpus* was then returned, endorsed thereon, "Judge absent," and another writ of *habeas corpus* was issued by the master in chancery, and was worded at Colonel Markham's request, "Returnable before the nearest tribunal in the Fifth Judicial District, authorized to hear and determine writs of *habeas corpus*;" and the sheriff of Lee County served it upon Reynolds and Wilson immediately. Joseph and his friends and lawyers held a council and arranged to go before Judge Stephen A. Douglas, at Quincy, a distance of about two hundred and sixty miles. Joseph employed a person to convey them in a stage coach on their journey toward Quincy.

They started from Dixon on the 26th of June, traveled about forty miles, and stopped over night at a farm-house. The next day Joseph requested the privilege of riding on horseback; but Reynolds refused him. The sheriff and one of the lawyers persuaded him to let Joseph exchange seats with Cyrus H. Walker, and

ride with the latter's son-in-law, Mr. Montgomery, in the buggy. Shortly afterwards they met two of the brethren from Nauvoo—Peter W. Conover and William S. Cutler. Joseph could not refrain from shedding tears at seeing these friends who had come to meet him. He said to Mr. Montgomery, "I am not going to Missouri this time. These are my boys."

While they were talking several other brethren rode up, being in advance of the main body, and at the same time, the company who started with Joseph from Dixon joined them. Joseph said to Reynolds, "Now, Reynolds, I can have the privilege of riding old 'Joe Duncan.'" This was one of Joseph's favorite horses which Brother William Clayton had ridden from Nauvoo. At the appearance of these brethren Reynolds and Wilson were seized with trembling. Brother Conover was acquainted with Wilson, and he asked him what the matter was, and whether he had the ague. Reynolds wanted to know whether Jim Flack was in the crowd. He was told that he was not then, but that he would see him tomorrow about this time. "Then," said Reynolds, "I am a dead man; for I know him of old." Conover told him not to be frightened, for he would not be hurt. But he still stood trembling like an aspen leaf. Brother Markham walked up to him and shook hands with him. Reynolds wanted to know if he met him as a friend. Brother Markham replied that they were friends except in law; that must have its course.

The company then moved on to Andover, where the sheriff of Lee County engaged lodgings for the

night for the whole company. Joseph was locked up in a room with Captain Grover. In the evening Reynolds, Wilson and the landlord were overheard by Brother Markham consulting together about sending out to raise a company to take him by force, and run with him to the mouth of Rock River, on the Mississippi, as there was a company of men ready to kidnap him over the river. Brother Markham told the sheriff of Lee County what he had heard, and he immediately placed a guard, so that no one might pass in or out of the house during the night.

The next morning (June 28th) at 8 o'clock the company left Andover and traveled to a little grove at the head of Elleston Creek, where they stayed an hour to feed their animals. Reynolds said, "Now we will go from here to the mouth of Rock River and take steamboat to Quincy." Markham said, "No; for we are prepared to travel, and will go on land."

Wilson and Reynolds both spoke and said, "No, by G—d, we won't; we will never go by Nauvoo alive;" and both drew their pistols on Markham, who turned round to Sheriff Campbell, of Lee County, saying, "When these men took Joseph a prisoner, they took his arms from him, even to his pocket-knife. They are now prisoners of yours, and I demand of you to take their arms from them for that is according to law."

They refused to give them up, when the sheriff was told, "If you cannot take the arms from them, there are men enough here, and you can summon a *posse* to do it; for it is plain to be seen that they are dangerous men."

Reynolds and Wilson then reluctantly gave up their arms to the sheriff. The company then started, taking the middle road towards Nauvoo to within six miles of Monmouth, and stopped at a farm-house, having traveled about forty miles. Brother P. W. Conover laid down at the southwest corner of the building outside the house. In about ten minutes, Reynolds and Wilson came out of the house with the son of the landlord. They talked for some time, and came to the conclusion to take the carriage horses, go to Monmouth, raise a mob, and come to the farm-house in the night, seize Joseph, and convey him to the Mississippi River, and take him to Missouri, as they had a steamboat in readiness for that purpose at the mouth of Rock River, a tributary of the Mississippi.

After completing their plan of operations, Reynolds, Wilson and the boy separated and went towards the stable. Conover, who had heard the plot unobserved, immediately rose and came to Joseph and told him what he had just heard.

Joseph consulted with Cyrus H. Walker, the landlord and Sheriff Campbell, who took Reynolds and Wilson into his custody, and put them in the upper room, placing a guard of two men at the door, with orders not to allow any man to pass in or out of the house, except the landlord, who, as soon as he was told of the attempt to get his son into difficulty, put a stop to his proceedings at once.

"Thursday, (June) 29th," writes Joseph, "we continued our journey this morning, leaving Monmouth on our left, and Oquaka five miles on our right; and after passing Monmouth about three miles, William

Empy, Gilbert Rolfe, James Flack and three others met us.

"I called Flack to my side and told him not to injure Reynolds, whatever provocation he had previously received from him, as I had pledged myself to protect him, and requested Flack to bury his feelings against Reynolds.

"Reynolds then got out of the stage, exchanged seats with one of the horse-men, and Flack and Reynolds rode by themselves about a quarter of a mile, when they again joined the company and rode together. The company continued to Henderson River, and took dinner at a farm-house, owned by Mr. Alanson Hagerman.

"While staying at this farm-house, General Wilson Law and William Law and about sixty men came up in several little squads. I walked out several rods to meet the company. William and Wilson Law jumped from their horses, and unitedly hugged and kissed me, when many tears were shed.

* * *

"I consulted with my lawyers, and told them that Nauvoo was the nearest place where writs of *habeas corpus* could be heard and determined. They examined the subject and decided I was correct, when we turned our steps towards Nauvoo. The prospect of soon being in the midst of my friends again gladdened my heart. I sent a messenger to inform the citizens of Nauvoo of the glad change, and I requested Peter W. Conover to ride ahead to Mr. Michael Crane's on Honey Creek, and call for supper for 100 men.

"After dinner we traveled about fifteen miles. On arriving at Crane's I jumped out of the buggy, and instead of going through the gate or climbing the fence, walked up and jumped over

the fence without touching it. Mr. Crane ran out and embraced me, and bade me welcome.

"A flock of turkeys and chickens were killed, and a substantial supper was provided for all, and the company feasted, sang and had a happy time that night. I showed my sides to Mr. Crane and the company, which still continued black and blue from the bruises I had received from the pistols of Reynolds and Wilson, while riding from Inlet Grove to Dixon eight days ago. * * *

"Friday, 30th. A messenger started from my company in the night, and arrived in Nauvoo early in the morning, saying that I and the company would be in the city about noon. Dr. Willard Richards and Wilford Woodruff arranged the seats in the courtroom, preparatory to my arrival.

"At half past 10 o'clock the Nauvoo brass band and martial band started with Emma and my brother Hyrum to meet me; also a train of carriages containing a number of the principal inhabitants.

"At 8 o'clock a. m., the company with me again started; arrived at the Big Mound about half past 10, where the brethren decorated the bridles of their horses with the flowers of the prairie, and were met by a number of the citizens. We continued our journey, and at 11:25 a. m. I was gladdened, when opposite my brother Hyrum's farm, about one and a half miles east of the Temple, with seeing the train approaching towards us; and I directed Colonel Rockwood to place my life-guards in their appropriate position in the procession. I was in a buggy with Mr. Montgomery. Sheriff Reynolds and Wilson, with my three lawyers, Cyrus Walker, Shepherd G.

Patrick and Edward Southwick, were in the stage-coach with Lucien P. Sanger, the stage proprietor. Mr. Campbell, the sheriff of Lee County, and a company of about one hundred and forty were with me on horseback.

"I was a prisoner in the hands of Joseph H. Reynolds, the agent of Missouri, and Harmon T. Wilson, his assistant. They were prisoners in the hands of Sheriff Campbell, who had delivered the whole of us into the hands of Colonel Stephen Markham, guarded by my friends, so that none of us could escape.

"When the company from the city came up, I said I thought I would now ride a little easier; got out of the buggy, and after embracing Emma and my brother Hyrum, who wept tears of joy at my return, as did also most of the great company who surrounded us (it was a solemn, silent meeting), I mounted my favorite horse, 'Old Charley,' when the band struck up 'Hail Columbia,' and proceeded to march slowly towards the city, Emma riding by my side into town.

"The carriages having formed in line, the company with me followed next, and the citizens fell in the rear. As we approached the city, the scene continued to grow more interesting; the streets were generally lined on both sides with the brethren and sisters, whose countenances were joyous and full of satisfaction to see me once more safe.

"I was greeted with the cheers of the people and firing of guns and cannon. We were obliged to appoint a number of men to keep the streets open for the procession to pass, and arrived at my house about 1 o'clock, where my aged mother was at the

door to embrace me, with tears of joy rolling down her cheeks, and my children clung around me with feelings of enthusiastic and enraptured pleasure. Little Fred exclaimed: "Pa, the Missourians won't take you away again, will they?" "

Joseph's friends, who had come with him from Dixon, beheld these scenes with astonishment. They had never seen such a sight. They had heard him called an impostor and false prophet, and that he was a tyrant, seeking to enslave his followers, and to get power and riches at their expense. But these exhibitions of love and devotedness, which they saw extended on all hands towards him, could not be the tribute which a people in free America brought and laid at the feet of one who had deceived and oppressed them. It was not fraud and violence, deception and wrong that called forth such manifestations as these. The people's best earthly friend, their affectionate father, guide and counselor, had been preserved from threatening and serious danger, and had been brought back to them again, and the pent-up feelings of their hearts broke forth with a power which almost surprised themselves, for they scarcely knew the depth of their own feelings and the strength of their attachment towards him. It required an extraordinary occasion like the present, when he whom they loved had just escaped a great peril, to make them fully conscious of how near he was to them.

The multitude seemed unwilling to disperse without hearing his voice. So he climbed the fence, and told them that he was out of the hands of the Missourians again, for which he thanked God; and he thanked them

for all their kindness and love to him and blessed them in the name of the Lord. He then told them that he should address them at the grove, near the Temple, at 4 o'clock that afternoon.

Joseph took a course to heap coals of fire upon the heads of his enemies. At dinner there were about fifty of his friends present, and he placed Reynolds and Wilson at the head of the table, and they were served with the best that he had, by his wife, whom they had so cruelly refused to allow Joseph to see when they arrested him. If they were capable of feeling shame, they must have felt it then. Men with any feeling of honor or sensibility would have been overwhelmed with confusion and remorse in their position, and would never have rested until they made all the amends in their power. But a man might as well hope to bring wolves and tigers to a sense of wrong doing, or of shame, as to make these men have any feelings of compunction and sorrow for their outrageous and barbarous conduct. Their hearts were like stone, incapable of any humane and kindly feeling, and if they could have had Joseph in their power they would have treated him as badly as ever.

As soon as Joseph and his company reached Nauvoo, the municipal court came together, and Joseph told them that "the writ of the master of chancery at Dixon was made returnable to the nearest court having jurisdiction; and you are that court." Reynolds was required in legal form to return the writ, but he refused. Joseph then drew up a petition to the municipal court of the city of Nauvoo, in which he set forth ten reasons for believing that his arrest was ille-

gal and in violation of law, and prayed that a writ of *habeas corpus* might be awarded, directed to Reynolds, commanding him to bring him (Joseph) without delay before the court that he might be dealt with according to law. A writ was issued commanding Reynolds to bring Joseph before the municipal court, and, in case he should refuse, the city marshal was authorized to arrest him. Reynolds returned the writ with the cause of Joseph's detention endorsed upon it. He refused to submit to the writ, but submitted to the attachment, and Joseph was delivered into the hands of the marshal of the city. Joseph requested the privilege from the court to fill his appointment, which was granted, and the court adjourned until the next morning. A large congregation assembled in the grove, and Joseph addressed it, giving among other things a recital of all that had occurred connected with his arrest. While he was speaking, Reynolds and Wilson started for Carthage. They threatened to raise the militia and to come again and take Joseph out of Nauvoo.

The next day, July 1st, the municipal court met, and proceeded to investigate the writ of *habeas corpus*. Hyrum Smith, Parley P. Pratt, Brigham Young, George W. Pitkin, Lyman Wight and Sidney Rigdon were examined as witnesses. Their testimony was conclusive. They described with great minuteness the scenes through which the Saints had passed and the cruel and inhuman persecutions they had endured from the hands of the authorities and people of Missouri. After listening to their testimony it would have been nothing less than consenting to the murder of an innocent man to have given Joseph up to Rey-

nolds to be dragged by him into Missouri. While he was in that State his life had been sought, and it was only by the power of God that he had been enabled to escape. He was not guilty of the least offense against the law; but if his enemies could have carried him to Missouri, they would have murdered him.

After the testimony had been given, the lawyers employed by Joseph—Walker, Patrick, Southwick and Backman—each addressed the court. They exhorted the Saints “to stand for their right—stand or fall, sink or swim, live or die.” An order was then made out for the discharge of Joseph from arrest and imprisonment—that he should be discharged for want of substance in the warrant upon which he was arrested, as well as upon the merits of the case. The lawyers named above made an affidavit to the effect that no violence or threats had been made use of towards Reynolds or Wilson either on the journey to or after their arrival at Nauvoo, and that they came to Nauvoo voluntarily and were in no danger of violence, etc. This was done to contradict the lies which Reynolds and Wilson had told to excite prejudice against Joseph and the Saints, and to make the public believe that their prisoner had been taken from their custody unfairly and with threats of violence. In fact, scarcely had this affidavit been signed when word came to Nauvoo from Carthage that these villianous men were stirring up the people to mobocracy, and were about to send a petition to Governor Ford for a *posse* to retake Joseph. Reynolds and Wilson had filed their affidavits that Colonel Markham had, with armed force, taken Joseph out of their hands. The citizens of Nauvoo

immediately made out a petition to the governor, praying him not to issue any more writs against Joseph; also a remonstrance against the Carthage proceedings. A transcript of the trial before the municipal court, and various other documents throwing light upon Joseph’s case, were delivered to his lawyers, with instructions to see Governor Ford immediately.

CHAPTER 20.

Nauvoo is visited by a number of friendly Indians.—Their interpreter speaks and Joseph answers.—The expeditions which had been out in search of the Prophet return to Nauvoo.—A comical incident.—Items of doctrine by the Prophet.—Revelation on plural marriage.—The political situation in Illinois.—Dissatisfaction in the ranks of the mobbers.—Plurality of wives.—Charge against Sidney Rigdon.—Instruction by the Prophet.

During Joseph’s absence several Potawatamie chiefs came to Nauvoo to see him. They had a “talk” with some of the brethren; they had but little to say, however, as they wanted to see the great Prophet. Joseph’s fame had spread considerably among the surrounding Indian tribes. Many of them had heard of the great white Prophet, of his people, and the manner in which he and they had been treated by their fellow-citizens. Realizing their own lamentable conditions and remembering the wrongs they had suffered from the hands of the whites, they could sympathize with the Saints in their difficulties, and their feelings were kindly towards them.

On the 2nd of July, 1843, after his trial and discharge, Joseph, in company with several of the Twelve and other Elders, met with these Indian chiefs. After making particular inquiry of Joseph whether those present were his friends, the Indian orator spoke as follows:

"We, as a people, have long been distressed and oppressed. We have been driven from our lands many times. We have been wasted away by wars, until there are but few of us left. The white men have hated us and shed our blood, until it has appeared as though there would soon be no Indians left. We have talked with the Great Spirit, and the Great Spirit has talked with us. We have asked the Great Spirit to save us and let us live; and the Great Spirit has told us that he had raised up a great Prophet, chief and friend, who would do us great good and tell us what to do; and the Great Spirit has told us that you are the man (pointing to the Prophet Joseph). We have now come a great way to see you, and hear your words, and to have you tell us what to do. Our horses are poor from traveling, and we are hungry. We will now wait and hear your words."

The Spirit of God rested upon the Lamanites, especially the orator. Joseph was much affected, and shed tears. He arose and said unto them:

"I have heard your words. They are true. The Great Spirit has told you the truth. I am your friend and brother, and I wish to do you good. Your fathers were once a great people. They worshipped the Great Spirit. The Great Spirit has told you the truth. I am their friend; but they left the Great Spirit, and would not hear his words nor keep them. The Great Spirit left them, and they began to kill one another, and they have been poor and afflicted until now.

"The Great Spirit has given me a book, and told me that you would be blessed again. The Great Spirit will soon begin to talk with you and your children. This is the book which your fathers made. I wrote upon it (showing them the Book of Mormon). This tells what you will have to do. I now want you to begin to pray to the Great Spirit. I want you to make peace with one another, and do not kill any more Indians; it is not good. Do not kill white men; it is not good; but ask the Great Spirit for what you want, and it will not be long before the Great Spirit will bless you, and you will cultivate the earth and build good houses, like white men. We will give you something to eat and to take home with you."

When the Prophet's words were interpreted to the chiefs, they all said they were good.

At the close of the interview, Joseph had an ox killed for them, and they were furnished with some more horses, and they went home satisfied and contented.

On the same day (July 2nd) in the evening the *Maid of Iowa* reached Nauvoo from the trip up the Illinois River in search of Joseph. The brethren on board had kept a strict lookout for steamboats, and went up the Illinois River as far as Peru, where they met an express sent by General Charles C. Rich, by whom they were instructed to return to Quincy. Just as they left that city they were met by a man in a skiff, who informed them that Joseph had already reached Nauvoo. Relieved and overjoyed at this welcome news, they continued their course up the river, and after arriving at Nauvoo they walked up to Joseph's office, where they formed a hollow square, and sent in a deputation to Joseph. As soon as he had bid them welcome, he opened the window of his office and requested that no man would leave the ground until he had spoken to them. With his brother Hyrum he then went into the hollow square, shook hands with each man, blessing them and welcoming them home. He then took off his hat and related to them how he was brought home to the midst of his friends, and how he had regained his liberty. "I feel," said he, "by the Spirit of the Lord, that if I had fallen into your hands that you would either have brought me safe home, or that we should all have died in a heap together." After dusk he dismissed the company, blessing them in the name of the Lord.

Under the direction of Joseph, the Twelve Apostles called a special con-

ference, July 3, 1843, to choose Elders to go into the different counties of Illinois to preach the gospel and disabuse the public mind with regard to his arrest. Eighty-two Elders were called to go on this mission. About noon on that same day, General Charles C. Rich, with a company of twenty-five men, returned from their trip in search of Joseph and his captors. They had made one of the most rapid and fatiguing marches that is on record, having traveled about five hundred miles in seven days with the same horses, and in very hot weather. Among the many incidents which occurred on the trip the following is related:

Early in the morning of the day previous to their reaching Nauvoo, Jesse B. Nichols went into the village of Galesburg, waked up a blacksmith and employed him to set a couple of horseshoes. It was Sunday, and the blacksmith, being a professor of religion, refused to do the work unless he could get double price for it. He thought it wrong to work on Sunday, probably; but if he could get well paid for a job he was willing to risk the sin. Nichols consented to give him what he asked, and he commenced work. Whilst he was setting the shoes the company passed through the village, exciting considerable curiosity among the inhabitants. As Brother Nichols was about paying the blacksmith for the work, a Presbyterian minister came up. He told the smith that he ought to charge a dollar a shoe. Said he: "These are Mormons; and you, who are a church member, have been shoeing this Mormon's horse on Sunday; and you ought to be brought before the church for doing it." Hearing this from his priest the blacksmith de-

manded two dollars for his work, instead of the one he agreed to take. Nichols handed him one dollar. The priest told him he ought not to take it—that Joseph (he called him Joe Smith) was an impostor, and ought to be hung. The smith, however, took the dollar, but demanded more; upon which Nichols kicked the priest on his seat of honor, mounted his horse, and left amid the loud cheers of a number of spectators.

In addressing the Saints at the Grove, in Nauvoo, July 9, 1843, Joseph remarked that all was well between him and the heavens, that he had no enmity against anyone; and as the prayer of Jesus, or his pattern, so prayed Joseph:

"Father, forgive me my trespasses as I forgive those who trespass against me."

Joseph writes:

"I freely forgive all men. If we would secure and cultivate the love of others, we must love others, even our enemies as well as friends.
* * *

"The Saints can testify whether I am willing to lay down my life for my brethren. If it has been demonstrated that I have been willing to die for a 'Mormon,' I am bold to declare before Heaven that I am just as ready to die in defending the rights of a Presbyterian, a Baptist, or a good man of any other denomination; for the same principle which would trample upon the rights of the Latter-day Saints would trample upon the rights of the Roman Catholics, or of any other denomination, who may be unpopular and too weak to defend themselves. * * *

"The gospel requires baptism by immersion for the remission of sins, which is the meaning of the word in the original language—namely, to bury or immerse.

"But I further believe in the gift of the Holy Ghost by the laying on of hands, done in view of the remission of sins and getting of the Holy Ghost. Baptism by water is but half a baptism, and is good for nothing without the other half—that is, the baptism of the Holy Ghost."

Exciting events like these narrated

above did not prevent Joseph from actively attending to the duties of his office. He had been accustomed to sail in a stormy sea, and difficulties did not appall him or discompose his mind, or prevent him from magnifying his calling. On the 12th of July, 1843, he dedicated that great and glorious revelation on celestial marriage, through which the greatest revolution in family organizations ever witnessed among men, of which we have any knowledge, has been effected among the Latter-day Saints. The Lord had revealed this principle to him before this date, but on that day William Clayton, in the presence of Hyrum Smith, wrote it as the words fell from the inspired lips of the Prophet, and as it is now recorded in the Doctrine and Covenants, Section 132. By this revelation a flood of light was thrown upon the principles of eternal life and exaltation, and the path which men must pursue to reach the presence of the Father and the Son was pointed out in great plainness. For centuries these great truths had been unknown to the inhabitants of the earth, now they were to be again brought to their knowledge. But who could receive it? In a public discourse which Joseph preached July 16, 1843, he mentioned the names of two or three Elders who were on the stand behind him, and said if he were to tell the things which God had revealed to him, they would openly seek his life in the streets of Nauvoo. Said he:

"The same spirit that crucified Jesus is in the breast of some who profess to be Saints in Nauvoo. I have secret enemies in the city, intermingling with the Saints. * * *

I slightly touched upon the subject of the everlasting covenant, showing that a man and his wife must enter into that covenant in the world, or he will have no claim on her in the

next world. But on account of the unbelief of people I cannot reveal the fulness of these things at present."

Joseph knew how unprepared the Saints, and even many of the leading Elders, were to receive the important truths which the Lord had revealed. It was as much as a man's life was worth in those days to say that God required his servants to believe in and practice plural marriage. The idea was opposed to the traditions of ages, and the so-called Christian world professed to be shocked at the bare mention of the principle; yet the Elders who have preached this doctrine since Joseph's day have found that corrupt, impure and dishonest men have bitterly opposed the doctrine and sought to destroy those who believe and practice it; but the virtuous and the honest have recognized its worth and acknowledged that, if practiced according to the order revealed by the Lord, it would save the human family from many of the dreadful evils under which it now groans.

The Elders who were faithful had a testimony from God that Joseph was his servant. They knew that through him the Lord had revealed the gospel to them, and when he taught them the principle of celestial marriage, they sought unto the Lord, and he gave them a testimony that it was true. Such men were a great help to Joseph in those days, when many of those who occupied prominent positions in the Church were disposed to turn away and betray him.

It became more and more plain to Joseph and the Saints that they could not depend upon any political party for their rights as American citizens. Because of their union in times of elections they really held the balance

of power in their hands, which exasperated their enemies. At the last election there had been two candidates for governor of the State. One of them—Joseph Duncan—had said that if the people would elect him, he would exterminate the “Mormons” and take away their charters. By these promises he hoped to secure the votes of all those who were opposed to the Latter-day Saints and wished them harm. The other candidate was Thomas Ford. He made no such threats; but in his speeches manifested a spirit to give every man his rights if he should be elected; hence, the Church universally voted for Mr. Ford, who was elected governor. But he was a politician, and the success of a politician as is known depends much upon his popularity.

Mr. Ford’s sentiments appeared to be very much like those expressed by a candidate running for office in one of the Western States, who, after giving his sentiments on the “Constitution,” the “Monroe Doctrine,” and other topics, said: “Gentlemen (and he put his hand on the region of his heart), these are my sentiments—the sentiments, gentlemen, of an honest man—aye, an honest politician—but, gentlemen and fellow-citizens, if they don’t suit you, they can be altered.”

When Reynolds was foiled in his scheme to carry Joseph into Missouri, he presented a petition to Governor Ford for a detachment of militia to be detailed to assist him in retaking Joseph. Ford, in the meantime, however, had received the remonstrance and affidavits of the people of Nauvoo and of Joseph’s lawyers, which were all adverse to Reynold’s request. The lawyers were influential men, and Walker was a member of the Whig

party; Ford, himself, was a Democrat, and if he did not act with some degree of fairness, they might expose him and damage him politically. Therefore, he did not dare to grant Reynolds’ petition without further investigation, but sent a messenger—a Mr. Braman—to Nauvoo, for a copy of all the testimony that was given in the case before the municipal court and affidavits concerning the expulsion of the Saints from Missouri. Upon his report the governor decided to take no action in response to Reynolds’ demand.

About this time there was considerable excitement in the State on political matters, as an election was about to be held for members of Congress, and one party accused the other of tricks to secure votes. The demand of Missouri for Joseph’s arrest was charged upon the Whig party by the *Illinois State Register*, a Democratic paper published at Springfield, Illinois, as a trick to prejudice the Saints against Governor Ford and the Democratic party, with the hope to secure their votes for the Whig candidate. On the other hand the Whigs accused Ford of having delayed his decision upon the demand of Missouri for the militia to arrest Joseph, until after the election, with the view to intimidate the Saints and compel them to vote the Democratic ticket. The election was held on the 7th of August, and the Democratic ticket was voted for by the people of Nauvoo generally, though Joseph, himself, according to his previous determination and in fulfillment of a pledge which he had voluntarily made to Cyrus H. Walker, who was the Whig candidate for Representative in Congress, voted the Whig ticket.

The *State Register* said in defending Governor Ford, that eleven days previous to the election he had decided not to call out the militia, and had so advised Governor Reynolds, of Missouri. On the 14th of August Governor Ford wrote to Governor Reynolds at some length, explaining his reasons for not doing so. He contended that the law of the State of Illinois had been fully exercised in the matter. A writ had been issued for Joseph's apprehension; he was apprehended, and was duly delivered by the officer of the State of Illinois to the agent of the State of Missouri appointed to receive him. No process, officer, or authority of Illinois had been resisted or interfered with, nor had there been any resistance either in the writ issued for the arrest of Joseph or in the person of the officer appointed to apprehend him. Everything had been done on his part which the law warranted him in doing; and he ended by saying, that "in no one aspect of the case can I consider the present an extreme emergency, warranting a call for the militia according to the provisions of the law in this State."

Thus once more the Missourians were foiled in their dastardly attempts to capture and kill the Prophet. In anticipation of Governor Ford ordering out the militia and retaking him, General Moses Wilson, a mobocrat, who made himself notorious in persecuting the Saints in Missouri, had crossed into Illinois with ten or twelve men, and had been waiting there for two or three weeks, with the hope of taking him back into Missouri. But they were not to have that pleasure. Governor Ford's decision spoiled the plan, and Wilson and his crew had their expense and

trouble for nothing. Joseph was safe among his friends at Nauvoo.

Sunday, August 13, 1843, Joseph, in preaching on the death of Judge Higbee, remarked:

"Four destroying angels holding power over the four quarters of the earth until the servants of God are sealed in their foreheads, which signifies sealing the blessing upon their heads, meaning the everlasting covenant, thereby making their calling and election sure. When a seal is put upon the father and mother, it secures their posterity, so that they cannot be lost, but will be saved by virtue of the covenant of their father and mother."

Utterly dissatisfied with the result of the court proceedings in Joseph's case, the mobocrats of Carthage and other places in Hancock County held a meeting at the courthouse, in Carthage, August 19, 1843, and appointed a committee to report resolutions for the action of the meeting. This committee asked to be discharged from further duties; but recommended that a committee of six be appointed to draft resolutions and make a report to an adjourned meeting, which was done, and the following named men were chosen: Walter Bagley, F. J. Bartlet, Stephen Owen, Stephen H. Tyler, Valentine Wilson and Joel Weston.

At the adjourned meeting, which was held September 6th, the committee presented a long preamble and series of resolutions, written in the most vindictive language, and filled with misrepresentations and falsehoods. In one of the resolutions they pledged themselves in the most determined manner to stand ready to aid in capturing Joseph, if the authorities of the State of Missouri should make another demand for him, and the governor of Illinois should issue another warrant for his arrest. They

also pledged themselves, in the event of a collision, to stand by and support each other in every emergency up to the death. Committees were appointed in the several precincts of the county, who were to maintain a correspondence with a central committee at Carthage. And this was not all; they even recommended all the surrounding counties to appoint committees similar to those they had chosen, for the purpose of carrying on a crusade against Joseph and the Saints. The crowning act of infamy, however, was a resolution requesting the president of the meeting to communicate with the governor of Missouri and ask him to make another demand upon the authorities of Illinois for the body of Joseph; also, offering their services and pledging themselves to enforce the order for his arrest.

Reynolds, upon his return to Missouri, gave such an account of the manner in which he was defeated in his purpose to carry off Joseph as to convey the idea that he had been badly treated by Joseph and his friends. Some persons in that State talked about holding the whole State of Illinois responsible for the treatment of Reynolds and the release of Joseph; and they even threatened that if Illinois failed to deliver him up, there would be something serious between the two States. Missouri, they said, would have Joseph Smith for trial, or do all the constitution would allow to restrict the intercourse between the citizens of Illinois and Missouri. This, however, was all bombast. They knew they had not the shadow of an excuse for their attempts to arrest and drag him off to Missouri; this, and the knowledge

of their own crimes, for which they deserved the severest punishment, caused them to feel weak, and it was the last open attempt they made to get Joseph into their hands.

Notwithstanding the unpleasant circumstances surrounding them, the Saints in Nauvoo continued their wonted avocations and made great improvements. The work on the Temple was pushed forward as fast as possible, and public and private buildings arose in rapid succession. The city could already boast of 15,000 inhabitants. The gospel was preached abroad with unabated zeal, and missionaries were sent to several foreign countries.

Under date of October 5, 1843, Joseph records the following: "I gave instructions to try those persons who were preaching, teaching, or practicing the doctrine of plurality of wives; for, according to the law, I hold the keys of this power in the last days; for there is never but one on earth at a time on whom the power and its keys are conferred; and I have constantly said no man shall have but one wife at a time, unless the Lord directs otherwise."

The course which Sidney Rigdon took in those days was not such as to please Joseph, who felt that he could not sustain such a man as his counselor; he wished to drop him, and told a public congregation of the Saints that he was a mass of corruption, and he would carry him no longer. It was reported that Rigdon had had interviews with Governor Thomas Carlin and others, with the view to conspire with them to have Joseph arrested and delivered into the hands of the Missourians. Rigdon denied this, and said that he had never exchanged words with any man

living upon that subject. At the October Conference, 1843, his case was brought up before the people. Joseph told them that he was dissatisfied with him as a counselor, as he had not received any material benefit from his labors or counsels from the time of their escape from Missouri. Sidney Rigdon then spoke at considerable length in his own defense. He appealed to the sympathies of Joseph and his hearers, and not without effect upon the latter, for they were deeply moved. But Joseph's confidence was not restored by his remarks; he, judging from their past intercourse, could have no faith in his integrity and steadfastness. Joseph's brother, Hyrum, however, plead for mercy, as also did Elders Almon W. Babbitt and William Law, who was Joseph's second counselor, after which William Marks, who was then acting president of that Stake of Zion, moved that Sidney Rigdon be permitted to retain his station as counselor to Joseph. This motion was carried; but Joseph arose and said: "I have thrown him off my shoulders, and you have again put him on me. You may carry him, but I will not."

During that conference, which commenced on the 6th and closed on the 9th of October, Joseph gave some excellent instructions to the Saints. On the last day of conference he preached a funeral sermon on the death of General Adams and said, among other things:

"All men know that they must die. And it is important that we should understand the reasons and causes of our exposure to the vicissitudes of life and of death, and the designs and purposes of God in our coming into the world, our sufferings here, and our departure hence. Could you gaze into heaven

five minutes, you would know more than you would by reading all that was ever written on the subject. * * *

"The organization of the spiritual and heavenly worlds, and of spiritual and heavenly beings, was agreeable to the most perfect order and harmony: their limits and bounds were fixed irrevocably, and voluntarily subscribed to in their heavenly estate by themselves, and were by our first parents subscribed to upon the earth. Hence the importance of embracing and subscribing to principles of eternal truth by all men upon the earth that expect eternal life. * * *

"Spirits can only be revealed in flaming fire or glory. Angels have advanced further, their light and glory being tabernacled; and hence they appear in bodily shape. The spirits of just men are made ministering servants to those who are sealed unto life eternal, and it is through them that the sealing power comes down. * * *

"Angels have advanced higher in knowledge and power than spirits. * * * The spirits of the just are exalted to a greater and more glorious work; hence they are blessed in their departure to the world of spirits. Enveloped in flaming fire, they are not far from us, and know and understand our thoughts, feelings and motions, and are often pained therewith.

"Flesh and blood cannot go there; but flesh and bones, quickened by the Spirit of God, can."

A short time after this conference Joseph delivered a discourse (October 15, 1843), in which he gave the people instructions respecting the policy they should pursue to be self-sustaining. He said:

"I think there are too many merchants among you. I would like to see more wool and raw materials instead of manufactured goods, and the money be brought here to pay the poor for manufacturing goods.

"Instead of going abroad to buy goods, lay your money out in the country, and buy grain, cattle, flax and wool, and work it up yourselves.

"I proclaim, in the name of the Lord God Almighty, that I will fellowship nothing in the Church but virtue, integrity and uprightness.

"We cannot build up a city on merchandise. I would not run after the merchants. I would sow a little flax, if I had but a garden spot, and make clothing of it."

In the same discourse the Prophet said:

"I prophesy in the name of the Lord God of Israel: Anguish and wrath and tribulation and the withdrawing of the Spirit of God from the earth await this generation, until they are visited with utter desolation. This generation is as corrupt as the generation of the Jews that crucified Christ; and if he were here today, and should preach the same doctrine he did then, they would put him to death. I defy all the world to destroy the work of God; and I prophesy they never will have power to kill me till my work is accomplished, and I am ready to die."

Speaking to the High Council in Nauvoo, November 25, 1843, Joseph, said:

"If a man commit adultery, he cannot receive the celestial kingdom of God. Even if he is saved in any kingdom, it cannot be the celestial kingdom."

CHAPTER 21.

The Nauvoo Mansion.—John C. Calhoun's doctrine in relation to States rights.—Joseph Smith's political views.—His statement in relation to having a right-hand Brutus causes uneasiness among the apostates in Nauvoo.—Joseph chosen as a candidate for the Presidency of the United States.—In Council with the Twelve he concludes to send an expedition to the Rocky Mountains.

Nauvoo, during these days, was visited by many strangers from different parts of the country, prompted by curiosity to see Joseph, the people and the wonderful city that was being built up on one of the most beautiful sites on the Upper Mississippi River. Joseph found it a heavy tax upon him to entertain so much company as he had, free of charge. From the foundation of the Church his house had been a home and resting place for thousands, and his family had often been obliged to do without food themselves after having fed all they had to visitors. He was a liberal, generous man; and had it been within his power

it would have been a pleasure to him to have extended hospitality to all who entered his doors, but he could not do so. He therefore found himself reduced to the necessity of opening a hotel, which he called the "Nauvoo Mansion." It was a large and convenient building, and at that time it afforded better accommodations and was provided with a better table than any other place on the Upper Mississippi. The brick stable also, built for the use of the Mansion, had stalls for seventy-five horses, and room for storing the requisite forage for that number of animals. The Mansion was opened about the middle of November, 1843, but Joseph did not long retain charge of it himself. In the beginning of 1844, he rented it and the stables to Ebenezer Robinson, and only reserved three rooms for his own private use. He and his family were to board in the house.

In November, 1843, Joseph wrote letters to the various candidates for the Presidency of the United States, to inquire what their feelings were toward the Saints as a people, and what their course of action would be, in relation to the cruelty and oppression the Saints had suffered from the State of Missouri. The names of these candidates were John C. Calhoun, Lewis Cass, Richard M. Johnson, Henry Clay and Martin Van Buren.

The reply of John C. Calhoun was characteristic. He was the foremost or most prominent advocate in the nation of the doctrine of State rights, and answered briefly, that if he should be elected, he would strive to administer the government according to the Constitution and the laws of the Union; and that as they make no distinction between citizens of different religious

creeds, he should make none. "But," he continued, "as you refer to the case of Missouri, candor compels me to repeat what I said to you at Washington, that, according to my views, the case does not come within the jurisdiction of the Federal Government, which is one of limited and specific powers."

Joseph wrote a reply to his letter, January 2, 1844, in which he so thoroughly exposed Calhoun's sophistry, that wherever it was read—and it was very widely circulated—men were struck by the contrast between the narrow, sectional doctrines which Calhoun advanced respecting the powers of the Federal Government, and the broad, patriotic and truly national views which Joseph advocated. Joseph was aroused, and the noble scorn which he felt for the politician's tricks is breathed in every line of his reply, which the following extracts will show:

"Your reply to my letter of last November, concerning your rule of action toward the Latter-day Saints, if elected President, is at hand; and that you and your friends of the same opinion relative to the matter in question may not be disappointed as to me or my mind upon so grave a subject, permit me, as a law-abiding man, as a well-wisher to the perpetuity of constitutional rights and liberty, and as a friend to the free worship of Almighty God by all, according to the dictates of every person's own conscience, to say I am surprised that a man or men in the highest stations of public life should have made up such a fragile 'view' of a case, than which there is not one on the face of the globe fraught with so much consequence to the happiness of men in this world or the world to come.

"To be sure, the first paragraph of your letter appears very complacent and fair on a white sheet of paper. And who, that is ambitious for greatness and power, would not have said the same thing? Your oath binds you to support the Constitution and laws: * * * But why—tell me why are all principal men held up for public stations so cautiously careful not to publish to the world that they

will judge a righteous judgment, law or no law? for laws and opinions, like the vanes of steeples, change with the wind. * * *

"Your second paragraph leaves you naked before yourself, like a likeness in a mirror, when you say that, 'according to your view, the Federal Government is one of limited and specific powers,' and has no jurisdiction in the case of the 'Mormons.' So then a State can at any time expel any portion of her citizens with impunity, and, in the language of Mr. Van Buren, frosted over with your gracious 'views of the case,' though the cause is ever so just, government can do nothing for them, because it has no power.

"Go on then, Missouri, after another set of inhabitants (as the Latter-day Saints did) have entered some two or three hundred thousand dollars' worth of land, and made extensive improvements thereon. Go on, then, I say; banish the occupants or owners, or kill them, as the mobbers did many of the Latter-day Saints, and take their land and property as spoil and let the legislature, as in the case of the 'Mormons,' appropriate a couple of hundred thousand dollars to pay the mob for doing that job; for the renowned senator from South Carolina, Mr. J. C. Calhoun, says the powers of the Federal Government are so specific and limited that it has no jurisdiction of the case! O ye people who groan under the oppression of tyrants!—ye exiled Poles, who have felt the iron hand of Russian grasp!—ye poor and unfortunate among all nations! come to the asylum of the oppressed; buy ye lands of the General Government; pay in your money to the treasury to strengthen the army and navy; worship God according to the dictates of your own consciences; pay in your taxes to support the great heads of a glorious nation, but remember a 'sovereign State' is so much more powerful than the United States, the parent government, that it can exile you at pleasure, mob you with impunity, confiscate your lands and property, have the legislature sanction it—yea, even murder you as an edict of an emperor, and it does no wrong; for the noble senator of South Carolina says the power of the Federal Government is so limited and specific, that it has no jurisdiction of the case! What think ye of *imperium in imperio*? * * *

"If the general government has no power to reinstate expelled citizens to their rights, there is a monstrous hypocrite fed and fostered from the hard earnings of the people! A real 'bull beggar' upheld by sycophants. * * * Yet remember, if the Latter-day Saints are not restored to all their rights and paid for all their

losses, according to the known rules of justice and judgment, reciprocity and common honesty among men, that God will come out of his hiding-place, and vex this nation with a sore vexation: yea, the consuming wrath of an offended God shall smoke through the nation with as much distress and woe as independence has blazed through with pleasure and delight.

* * *

"Congress has power to protect the nation against foreign invasion and internal broil; and whenever that body passes an act to maintain right with any power, or to restore right to any portion of her citizens, it is the supreme law of the land; and should a State refuse submission, that State is guilty of insurrection or rebellion, and the President has as much power to repel it as Washington had to march against the 'whiskey boys at Pittsburg,' or General Jackson had to send an armed force to suppress the rebellion of South Carolina."

In relation to the doctrine of States rights, Joseph once remarked:

"The States rights doctrines are what feed mobs. They are a dead carcass—a stink, and they shall ascend up as a stink offering in the nose of the Almighty.

"They shall be oppressed as they have oppressed us, not by 'Mormons,' but by others in power. They shall drink a drink offering, the bitterest dreg, not from the 'Mormons,' but from a meaner source than themselves. God shall curse them."

According to Calhoun's theory the Federal Government had no right to interfere with the affairs of any particular State, much less hold any single State responsible for its conduct towards individuals or societies. It is evident that such a doctrine destroys the very basis of the Federal constitution; it opens wide the door for disunion, strife and civil war. If these views were correct, the constitution was not worth the paper on which it was written; the Union so much lauded was only a league of independent States, and each State would retain its entire sovereignty and would have the right to put its own construction upon the laws of Congress, and

to defy the parent government. Of course, having these views, Calhoun thought the Federal Government had no right to redress the wrongs endured by the Saints in Missouri. The latter State, according to his doctrine, was independent, and must be left to its own sense of justice and right, to correct any abuses to which the residents within its borders might be subjected. If the governor and the officials of the State chose to trample upon law and lead mobs to murder, plunder and exterminate a large body of its citizens, as they did in the case of the Latter-day Saints, the Federal Government could not interfere; in fact, there was no remedy for these evils!

Joseph's views were the very opposite of Calhoun's. His doctrine was that the constitution of the United States formed a government, not a league. Each State had expressly parted with so much of its power as to constitute, jointly with the other States, a single nation. The States severally did not retain their entire sovereignty; they had surrendered to the Federal Government many of the essential parts of sovereignty. The allegiance of the citizens of each State was due, in the first instance, to the government of the United States; they bore the proud and general title of American citizens, and if any of them were deprived of their rights by the mal-administration of the law, or by mob violence, in the State where they resided, they had the right of appeal to the general government; and if their cause was just, the parent government had the necessary authority to reinstate them in their rights, even if it required the whole power of the United States to do so.

Had his views prevailed with the chief executive and Congress, when he appealed to them after the Saints were expelled from Missouri, the late terrible civil war might have been averted; for the supremacy of the law and of the general government would have been vindicated, and Missouri been taught a lesson that would have had a salutary effect on every States rights man in the Union. But the weakness, vacillation and dishonesty of men in high places prevented this, and the consequence was a frightful war, during which the blood of thousands upon thousands was shed.

Several of the Elders wrote appeals to their native States, setting forth in strong language the wrongs and oppressions which had been inflicted upon them by the State of Missouri. Joseph, in November, 1843, wrote a stirring appeal to the people—the Green Mountain Boys—of his native State. After giving a sketch of the grievances which the Saints had endured, he said:

"Now, therefore, having failed in every attempt to obtain satisfaction at the tribunals where all men seek for it, according to the rules of right, I am compelled to appeal to the honor and patriotism of my native State—to the clemency and valor of 'Green Mountain Boys;' for throughout the various periods of the world, whenever a nation, kingdom, state, family, or individual has received an insult or an injury from a superior force (unless satisfaction was made), it has been the custom to call in the aid of friends to assist in obtaining redress. * * *

"With all these facts before me, and a pure desire to ameliorate the condition of the poor and unfortunate among men, and if possible, to entice all men from evil to good; and with a firm reliance that God will reward the just, I have been stimulated to call upon my native State for a 'union of all honest men,' and to appeal to the valor of the 'Green Mountain Boys' by all honorable methods and means to assist me in obtaining justice from Missouri, not only for the property she has stolen and

confiscated, the murders she has committed among my friends, and for our expulsion from the State, but also to humble and chastise or abase her for the disgrace she has brought upon constitutional liberty, until she atones for her sins. * * *

"I appeal to the 'Green Mountain Boys' of my native State to rise in the majesty of virtuous freemen, and by all honorable means help to bring Missouri to the bar of justice. If there is one whisper from the spirit of an Ethan Allen, or a gleam from the shade of a General Stark, let it mingle with our sense of honor and fire our bosoms for the cause of suffering innocence, for the reputation of our disgraced country, and for the glory of God; and may all the earth bear me witness, if Missouri—blood-stained Missouri—escapes the due merit of her crimes—the vengeance she so justly deserves—that Vermont is a hypocrite, a coward, and this nation the hot-bed of political demagogues!

"I make this appeal to the sons of liberty of my native State for help to frustrate the wicked designs of sinful men. I make it to hush the violence of mobs. I make it to cope with the unhallowed influence of wicked men in high places. I make it to resent the insult and injury made to an innocent, unoffending people, by a lawless, ruffian State. I make it to obtain justice where law is put at defiance. I make it to wipe off the stain of blood from our nation's escutcheon. I make it to show presidents, governors and rulers prudence. I make it to fill honorable men with discretion. I make it to teach senators wisdom. I make it to teach judges justice. I make it to point clergymen to the path of virtue. And I make it to turn the hearts of this nation to the truth and realities of pure and undefiled religion, that they may escape the perdition of ungodly men; and Jesus Christ, the Son of God, is my great Counselor."

December 29, 1843, forty men, who had been selected to act as city policemen, met with the city council of Nauvoo and were sworn into office. At that meeting Joseph said, among other things:

"I am exposed to far greater danger from traitors among ourselves than from enemies without, although my life has been sought for many years by civil and military authorities, priests and people of Missouri; and if I can escape from the ungrateful treachery of assass-

sins, I can live AS CAESAR MIGHT HAVE LIVED, WERE IT NOT FOR A RIGHT-HAND BRUTUS. I have had pretended friends betray me. All the enemies upon the face of the earth may roar and exert all their power to bring about my death, but they can accomplish nothing, unless some who are among us, and enjoy our society, have been with us in our councils, participated in our confidence, taken us by the hand, called us brother, saluted us with a kiss, join with our enemies, turn our virtues into faults, and, by falsehood and deceit, stir up their wrath and indignation against us, and bring their united vengeance upon our heads. All the hue and cry of the chief priests and elders against the Savior could not bring down the wrath of the Jewish nation upon his head, and thereby cause the crucifixion of the Son of God, until Judas said unto them, 'Whomsoever I shall kiss, he is the man; hold him fast.' Judas was one of the twelve Apostles, even their treasurer, and dipped with their Master in the dish, and through his treachery the crucifixion was brought about; and WE HAVE A JUDAS IN OUR MIDST."

These remarks of Joseph soon came to the ears of William Law, Joseph's second counselor, who told Brother Hyrum Smith that the police had been sworn by Joseph secretly to put him out of the way within three months. In consequence of this a special meeting of the city council was called, at which William Law was present. He stated under oath that he had been informed that some of the policemen had had another oath administered to them besides the one which they took publicly. One of them had said there was a Judas in Joseph's cabinet—one who stood next to him, and he must be taken care of and not allowed to go into the world; he was not only a traitor like Judas, but an assassin like Brutus.

After William Law had made his statement, Joseph explained why he made the remarks he did. Orrin P. Rockwell had brought the intelligence that his enemies were determined to get him into their power and take his

life, hoping thereby to accomplish the overthrow of the work. In order to do this they had secured the services of some of his most confidential friends, whom he did not suspect, to deliver him into their hands. They did not design to try him, but hang him, or take his life anyhow. If they could not get him into their power without, they had a man in Nauvoo who would fix him out.

The whole day was spent in examining witnesses and investigating the subject. William Law cross-examined the witnesses until he appeared satisfied. The result showed that his fears were imaginary; and, before leaving, he shook hands with Joseph and declared he did not believe a word of the story, but that he would stand by Joseph unto death, and called the whole council and the police to witness the declaration.

But the matter did not end here. Joseph's statement about having a "right-hand Brutus" caused a general flutter among prominent men who were weak in the faith or were plotting in secret against him. William Marks, president of the Nauvoo Stake, was the next to become alarmed; and as William Law's fears had returned, they both pretended to be afraid of their lives.

A man by the name of Leonard Soby, who afterwards became an apostate, had told Marks that his life was threatened. It was in the winter and the weather was severely cold. Some person had built a fire on the bank of the Mississippi River nearly opposite William Mark's house. No sooner did he see the fire than he became frightened, and concluded he must be the Brutus to whom Joseph had referred! Tortured by these fears,

he lay awake all night. His fertile imagination suggested to him that there was an object in building the fire at that place, and that object must be to give the police light so that they could see to kill him! In the morning he called on Joseph, reported the circumstances, expressed his fears, and requested that another session of the city council be called.

The council came together January 5, 1844, only two days after they had met before. The policemen were sworn, and all the witnesses that could be obtained were cross-examined, and with the same result as before. There was not the least ground for the alarm of these men, and it was afterwards seen that their panic did not have its origin in the acts of the police, but in the corruption and hypocrisy of their own hearts. Every man who was at these councils and had the Spirit of the Lord, could see that these men had lost that spirit and were in the dark. They were filled with fear, even to distrust the Prophet and servant of God, and their best and nearest friends. Brother George A. Smith, who was then a member of the council in the capacity of alderman, said he could sleep with a fire near his house, even if there was some of the police warming themselves by it, and he believed any honest man could do the same.

"What can be the matter with these men?" writes Joseph. "Is it that the wicked flee when no man pursueth, that hit pigeons always flutter, that drowning men catch at straws, or that Presidents Law and Marks are absolutely traitors to the Church, that my remarks should produce such an excitement in their minds? Can it be possible that the traitor whom Porter

Rockwell reports to me as being in correspondence with my Missouri enemies is one of my quorum? The people in the town were astonished—"Is it possible that Brother Law or Brother Marks is a traitor, and would deliver Brother Joseph into the hands of his enemies in Missouri? If not, what can be the meaning of all this?" "The righteous are as bold as a lion." "

Before the council adjourned, Wil-son Law, a brother of William Law, and filled with the same spirit as his brother, said:

"I am Joseph's friend; he has no better friend in the world; I am ready to lay down my life for him."

At the time he uttered these words his heart was full of the spirit of apostasy, and he was in league with Joseph's enemies, ready to aid them in their schemes. Besides these two brothers there were many others, such as Dr. Robert D. Foster and Francis M. and Chauncey L. Higbee, who, although they had a standing in the Church, were bitter apostates and sought secretly to encourage the enemies of the Church to bring new troubles upon Joseph. The cause of their apostasy was partly their own wickedness and transgressions, and partly their opposition to the doctrines taught by the Prophet, who, in speaking on this subject in a sermon, delivered by him at the southeast corner of the Temple in Nauvoo, January 21, 1844, says:

"I have tried for a number of years to get the mind of the Saints prepared to receive the things of God; but we frequently see some of them, after suffering all they have for the work of God, will fly to pieces like glass as soon as anything comes that is contrary to their traditions: they cannot stand the fire at all. How many will be able to abide a celestial law, and go through and receive their ex-

altation, I am unable to say, as many are called, but few are chosen."

Speaking of Saviors on Mount Zion, in the same discourse, he remarked:

"The Bible says: 'I will send you Elijah the Prophet before the coming of the great and dreadful day of the Lord; and he shall turn the hearts of the fathers to the children, and the hearts of the children to the fathers, lest I come and smite the earth with a curse.'

"Now, the word *turn* here should be translated bind or seal. * * * The keys are to be delivered, the spirit of Elijah is to come, the gospel to be established, the Saints of God gathered, Zion built up, and the Saints to come up as saviors on Mount Zion.

"But how are they to become saviors on Mount Zion? By building their temples, erecting their baptismal fonts, and going forth and receiving all the ordinances, baptisms, confirmations, washings, anointings, ordinations and sealing powers upon their heads, in behalf of all their progenitors who are dead, and redeem them that they may come forth in the first resurrection and be exalted to thrones of glory with them; and herein is the chain that binds the hearts of the fathers to the children, and the children to the fathers, which fulfils the mission of Elijah. * * * The Saints have not too much time to save and redeem their dead, and gather together their living relatives, that they may be saved also, before the earth will be smitten, and the consumption decreed falls upon the world."

January 29, 1844, a political meeting was held in Nauvoo, to take into consideration the proper course for the Latter-day Saints to pursue at the ensuing election for President of the United States. There were two candidates for the office before the people at the time, namely, Martin Van Buren and Henry Clay, neither of whom had shown himself worthy of their vote. Joseph writes:

"It is morally impossible for this people in justice to themselves, to vote for the re-election of President Van Buren; a man who criminally neglected his duties as chief magistrate in the cold and unblushing manner which he did, when appealed to for aid in the Missouri difficulties. His heartless reply burns like a fire-

brand in the breast of every true friend of liberty: 'Your cause is just, but I can do nothing for you.' As to Mr. Clay, his sentiments and cool contempt of the people's rights are manifested in his reply. 'You had better go to Oregon for redress,' which would prohibit any true lover of our constitutional privileges from supporting him at the ballot-box."

It was therefore moved by Willard Richards, and voted unanimously:

"That we will have an independent electoral ticket, and that Joseph Smith be a candidate for the next Presidency; and that we use all honorable means in our power to secure his election."

Immediately after the nomination, Joseph proceeded to get out a pamphlet, entitled, "Views on the Powers and Policy of the Government of the United States," in which he, in a clear and able manner, defined his position in regard to the burning political questions of the day. Had his measures been accepted and carried out by the American nation, the bloody war which followed would not have taken place, and hundreds of thousands of lives would have been saved, for there would have been no civil war, and those horrible evils which accompanied it would have been unknown. But he plead in vain.

The Twelve Apostles and the leading Elders were sent throughout the United States to electioneer, make stump speeches, advocate the religion of Jesus, the purity of elections and to call upon the people to stand by the law and to put down mobocracy. They were also instructed to tell the people that there had been Whig and Democratic Presidents long enough; it was a President of the United States that was now wanted. Joseph said he would not electioneer for himself; but the Elders would have to do it for him. There was oratory enough in

the Church to carry him into the presidential chair.

At a political meeting, which was held shortly after his nomination as a candidate for the presidency (February 8, 1844), Joseph explained his reasons for permitting his name to be used in this connection. He said:

"I would not have suffered my name to have been used by my friends on anywise as President of the United States, or candidate for that office, if I and my friends could have had the privilege of enjoying our religious and civil rights as American citizens, even those rights which the Constitution guarantees unto all her citizens alike. But this as a people we have been denied from the beginning. Persecution has rolled upon our heads from time to time, from portions of the United States, like peals of thunder, because of our religion; and no portion of the government as yet has stepped forward for our relief. And under view of these things, I feel it to be my right and privilege to obtain what influence and power I can, lawfully, in the United States, for the protection of injured innocence; and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and Constitution of the United States, if need be, for the general good of mankind."

In the meantime the enemies of the Church were not idle. February 17, 1844, a meeting was held in Carthage for the purpose of devising ways and means by which the Saints might be expelled from the State. Among other resolutions which they passed was one appointing the succeeding 9th of March as a day of fasting and prayer, and the pious of all orders were requested "to pray to Almighty God that he would speedily bring the false prophet, Joseph Smith, to deep repentance, or that he would make a public example of him and his leading accomplices."

Had these wicked men confined themselves to prayer alone to accomplish their evil desires, the soil of Il-

linois would not have been stained by the innocent blood which now cries to the Lord from its bosom, and their own souls would not welter under the dreadful condemnation which now rests upon them.

Joseph's mind often dwelt on the future and the removal of the Saints to the Rocky Mountains, where he had predicted they should become a great people. Thus, on the 20th of February, we find him in council with the Twelve Apostles about sending out a delegation to explore California and Oregon, and hunt out a good location, where the Saints could remove to after the Temple should be completed; "and," as Joseph writes, "where we can build a city in a day, and get up into the mountains, where the devil cannot dig us out, and live in a healthy climate, where we can live as old as we have a mind to."

Respecting this exploring expedition, Joseph said at a subsequent meeting of the Twelve (February 23rd):

"Send twenty-five men: let them preach the gospel wherever they go. Let that man go that can raise \$500, a good horse and mule, a double-barreled gun, one barrel rifle, and the other smooth bore, a saddle and bridle, a pair of revolving pistols, bowie-knife, and a good sabre. Appoint a leader, and let him beat up for volunteers. I want every man that goes to be a king and a priest. When he gets on the mountains he may want to talk with his God; when with the savage nations have power to govern, etc. If we don't get volunteers, wait till after the election."

The following brethren volunteered at once to go on that expedition: George D. Watt, Samuel Bent, Joseph A. Kelting, David Fullmer, James Emmett, Daniel Spencer, Samuel Rolfe, Daniel Avery and Samuel W. Richards.

About a meeting held in Nauvoo February 25, 1844, Joseph writes:

"I gave some important instructions, and prophesied that within five years we should be out of the power of our old enemies, whether they were apostates or of the world; and told the brethren to record it, that when it comes to pass, they need not say they had forgotten the saying."

His words were most literally fulfilled. Before five years had elapsed mobs had raged so violently in Nauvoo that that city had to be abandoned by the Saints, who departed into the wilderness and finally found an asylum in the Rocky Mountains of the great West, where they could dwell in peace and safety, undisturbed by their bitter and merciless foes.

March 7, 1844, a general meeting called by the Prophet was held within the walls of the Temple for the purpose of advancing the progress of that building. Joseph, Patriarch Hyrum Smith, President Brigham Young and seven others of the Twelve, the Temple committee and about eight thousand Saints were present. In alluding to correspondence which had been sent to the newspapers east, in which it had been stated that the Temple could not be built on account of it costing so much, Joseph said:

"Who does not know that we can put the roof on the building this season, if we had a mind to? By turning all the means from the Nauvoo House and doubling our diligence we can do it."

In the course of his remarks he made allusion to the objections which were being made to the admission of Texas into the Union on account of slavery. He thought it the very reason why she should be received. Said he:

"The South holds the balance of power. By annexing Texas I can do away with this evil. As soon as Texas was annexed, I would liberate the slaves in two or three States, indemnifying their owners, and send the negroes to Texas, and from Texas to Mexico, where all

colors are alike. And if that was not sufficient, I would call upon Canada and annex it."

Sunday, March 10, 1844, Joseph preached on the subject of Elias, Elijah and Messiah, and said:

"The spirit of Elias is to prepare the way for a greater revelation of God, which is the Priesthood of Elias, or the Priesthood that Aaron was ordained unto. And when God sends a man into the world to prepare for a greater work, holding the keys of the power of Elias, it was called the doctrine of Elias, even from the early ages of the world. * * *

"Now for Elijah. The spirit, power and calling of Elijah is, that ye have power to hold the keys of the revelations, ordinances, oracles, powers and endowments of the fullness of the Melchizedec Priesthood and of the kingdom of God on the earth; and to receive, obtain and perform all the ordinances belonging to the kingdom of God, even unto the turning of the hearts of the fathers unto the children and the hearts of the children unto the fathers, even those who are in heaven. * * *

"This is the spirit of Elijah, that we redeem our dead, and connect ourselves with our fathers which are in heaven, and seal up our dead to come forth in the first resurrection; and here we want the power of Elijah to *seal those who dwell on earth to those who dwell in heaven*. This is the power of Elijah and the keys of the kingdom of Jehovah. * * * Then what you seal on earth, by the keys of Elijah, is sealed in heaven, and this is the power of Elijah, and this is the difference between the spirit and power of Elias and Elijah; for while the spirit of Elias is a forerunner, the power of Elijah is sufficient to make our calling and election sure. * * *

"This spirit of Elijah was manifest in the days of the Apostles, in delivering certain ones to the buffeting of Satan, that they might be saved in the day of the Lord Jesus. They were sealed by the spirit of Elijah unto the damnation of hell until the day of the Lord, or revelation of Jesus Christ. * * *

"A murderer that sheds innocent blood cannot have forgiveness. David sought repentance at the hand of God carefully, with tears, for the murder of Uriah; but he could only get it through hell; he got a promise that his soul should not be left in hell.

"Although David was a king, he never did obtain the spirit and power of Elijah and the fullness of the Priesthood; and the Priesthood

that he received, and the throne and kingdom of David, is to be taken from him and given to another by the name of David in the last days, raised up out of his lineage. * * *

"This is the case with murderers. They could not be baptized for the remission of sins, for they had shed innocent blood.

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way, and the spirit and power of Elijah is to come after, holding the keys of power, building the Temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to his Temple, which is last of all. Messiah is above the spirit and power of Elijah, for he made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it."

At that time a man by the name of Miller, the founder of the sect known as Millerites, was preaching to the people in the Eastern States that the coming of the Savior was nigh at hand. He was very confident that he knew all about it, so much so, that he asserted he would come on a certain day, and those who believed his doctrine prepared robes so as to be ready to meet him, and arranged all their affairs in expectation of the event. There was considerable excitement in many places about these teachings, and considerable alarm prevailed upon the subject. Some years ago a gentleman with whom a leading Elder in the Church became acquainted, told an amusing instance which illustrates this feeling. He had sailed from the East on a whaling voyage, and previous to starting, the captain and all hands had heard considerable about Miller's predictions about the destruction of the world. The vessel doubled Cape Horn, and after cruising some time in the Pacific, they took their course for Monterey, California, with

the intention of obtaining supplies. Day after day they plowed their way eastward, and it was noticed that the captain became very uneasy and had men constantly at the mast-head looking out for land. Columbus, in pushing his way westward, could not have been more anxious to discover land than this skipper appeared to be. But no land appeared in sight. Finally, the captain confidentially imparted to this gentleman the terrible information that they had long ago passed over the place where Monterey had been, and he had no doubt Father Miller's predictions had been fulfilled and the continent of America with the rest of the world had been destroyed at the time stated. How he imagined this stupendous event had occurred without their being aware of it, he did not explain. He still continued, however, to sail eastward, and eventually, to his great relief, reached Monterey. The continent had not moved; but it was the skipper that had got out of his reckoning.

CHAPTER 22.

Prophecies concerning the second coming of the Savior.—An interesting conference held in Nauvoo.—The Land of Zion.—William and Wilson Law, Robert D. Foster and others excommunicated from the Church.—They organize a church of their own.—The first and only number of the *Nauvoo Expositor* issued.—The city council declares the paper a nuisance and orders it destroyed.—Joseph and others arrested on a charge of riot.—A remarkable dream.—Nauvoo threatened by the mob.—Martial law declared in Nauvoo.—The Prophet's last public discourse.

Joseph, in one of his sermons, which he delivered on the 10th of March, 1844, made a brief allusion to the coming of the Savior. He said:

"I have asked of the Lord concerning his coming; and while asking the Lord, he gave me

a sign and said, 'In the days of Noah I set a bow in the heavens as a sign and token that in any year that the bow should be seen the Lord would not come, but there should be seed time and harvest during that year; but whenever you see the bow withdrawn, it shall be a token that there shall be famine, pestilence and great distress among the nations, and that the coming of the Messiah is not far distant.'

"But I will take the responsibility upon myself to prophesy in the name of the Lord, that Christ will not come this year, as Father Miller has prophesied, for we have seen the bow; and I also prophesy, in the name of the Lord, that *Christ will not come in forty years*; and if God ever spoke by my mouth he will not come in that length of time. Brethren, when you go home, write this down, that it may be remembered."

When Joseph's name was published as a candidate for the President of the United States, it gave occasion for numerous comments in the public journals of the country, and some of them were quite favorable. They contrasted Joseph's frank avowal of his principles with the shuffling policy and course of the other prominent candidates.

The other two classes were afraid to lose their popularity and consequently sought for the approbation of both the priests and the people.

But the enmity of all these people united together could not be compared with the hatred which apostates in those days felt against Joseph and the work of God. And besides the open and avowed apostates, there were men remaining in the Church who sympathized with them, and who, at heart, were traitors to Joseph and the work of God. Prominent among these were Sidney Rigdon, William Marks and Austin A. Cowles, and many others of lesser note.

They were all alarmed at the idea of Joseph being a candidate for the

Presidency. While they ridiculed and abused him, they were very uneasy at the prominence which he was gaining in the nation. If he did not become President of the United States at that election, he was but a young man, only thirty-eight years of age, and he might succeed at some future time in reaching the presidential chair. The thought was a bitter one to them.

In speaking at the regular Sabbath meeting in Nauvoo, March 24, 1844, Joseph said:

"I have been informed by two gentlemen that a conspiracy is got up in this place for the purpose of taking the life of President Joseph Smith, his family, and all the Smith family, and the heads of the Church. One of the gentlemen will give his name to the public, and the other wishes it to be hid for the present; they will both testify to it on oath, and make an affidavit upon it. The names of the persons revealed at the head of the conspiracy are Chauncey L. Higbee, Dr. Robert D. Foster, Mr. Joseph H. Jackson, William and Wilson Law. * * *

"In relation to the power over the minds of mankind which I hold, I would say: It is in consequence of the power of truth in the doctrines which I have been an instrument in the hands of God of presenting unto them, and not because of any compulsion on my part. I wish to ask if ever I got any of it unfairly?—if I have not reproved you in the gate? I ask, Did I ever exercise any compulsion over any man? Did I not give him the liberty of disbelieving any doctrine I have preached, if he saw fit? Why do not my enemies strike a blow at the doctrine? They cannot do it; it is truth, and I defy all men to upset it."

On the 5th of April, 1844, a conference, which was continued for five days, was commenced in Nauvoo. In his opening remarks to the conference, Joseph said:

"Those who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not to

break down and destroy. The Great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst."

On Sunday, the 7th, he delivered a very interesting discourse before about twenty thousand people, it being the funeral sermon of Elder King Follett, and although he spoke three hours and a half, it was followed with the greatest interest by all present from beginning to end. The principles which he laid before the people on that occasion were grand and exalting. His first object, he said, was to find out the character of the only wise and true God, and what kind of a being he is. In this connection he made some very striking and truthful remarks about taking men's lives because they were false teachers. He said:

"If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher; and where would be the end of blood? and who would not be the sufferer?"

"But meddle not with any man for his religion; for all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural, and, in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing to be religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood."

Respecting God and the kind of being he is, he said:

"God himself was once as we are now, and is an exalted man, and sits enthroned in yon-

der heavens! That is the great secret. If the vail was rent today, and the Great God who holds this world in its orbit, and who upholds all worlds, and all things by his power, was to make himself visible—I say, if you were to see him today, you would see him like a man in form—like yourselves in all the person, image and every form as a man; for Adam was created in the very fashion, image and likeness of God, and received instruction from and walked, talked and conversed with him, as one man talks and communes with another. * * *

"Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you—namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God in the last days, while certain individuals are proclaiming his name, is not trifling with you or me.

"All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven, and there is a salvation for all men, either in this world or in the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of the spirits. Hence, God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin, which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men, unless they have committed a certain sin; and every man who has a friend in the eternal world can save him, unless he has been guilty of the unpardonable sin.

"A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge he can be saved; although, if he has committed great sins, he will be punished for them. But when he consents to obey the gospel, whether here or in the world of spirits, he is saved.

"A man is his own tormentor and his own condemner. Hence the saying, 'They shall go into the lake that burns with fire and brimstone.' The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say so is the torment of man. * * *

"When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war like the devil, and awful is the consequence."

The next day (April 8th) Joseph felt his lungs so exhausted that he could not continue the subject as he had expected. But he had received a revelation, he said, of which he would lay before them the first principle. Said he:

"You know there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The Prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the Prophets, who declare that it is the Zion where the mountain of the Lord should be, and that it should be in the center of the land. When Elders shall take up and examine the old prophecies in the Bible, they will see it."

In the same discourse he also said:

"As soon as the Temple and baptismal font are prepared, we calculate to give the Elders of Israel their washings and anointings, and attend to those last and more impressive ordinances, without which we cannot obtain celestial thrones. * * There must, however, be a place built expressly for that purpose, and for men to be baptized for their dead. It must be built in this the central place; for every man who wishes to save his father, mother, brothers, sisters and friends must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the Priesthood, the same as for himself."

Joseph's declaration, that all North and South America is the land of Zion, caused the conference to rejoice exceedingly, and the Elders in their remarks dwelt upon its importance. The occasion was a most interesting one, the weather was beautiful, and in alluding to these days, Joseph said: "They have been the greatest, best and most glorious five consecutive days ever enjoyed by this generation."

The electioneering campaign was entered upon with spirit by the Elders. At the conference a unanimous vote was passed by the immense assembly for Joseph to be the candidate for the next President. The Twelve Apostles arranged appointments for general conferences to be held at various places throughout the different States, so that the entire United States might be canvassed by the Elders, religiously and politically. No band of men ever went out in the United States on an electioneering campaign so united and so thoroughly in earnest as did these Elders. They knew Joseph was a servant and Prophet of God, and that if the nation would elect him, and then be guided by him, it would be saved from dishonor and destruction, and be elevated to an unequalled pitch of greatness and power.

In a council meeting held in Nauvoo, April 18, 1844, and attended by six of the Twelve and 26 other Elders, William and Wilson Law and Robert D. Foster were excommunicated from the Church for unchristian conduct. These and a band of other apostates labored incessantly to bring about the murder of Joseph. On one occasion during the month of April, August Spencer, one of this band, was arrested by the city mar-

shal for assaulting his brother Orson Spencer in the latter's own house. This soon brought out three of his companions—Chauncey L. Higbee and Charles and Robert D. Foster—who immediately proceeded to Joseph's office. Joseph was standing on the steps of his office, when Charles Foster drew a pistol and pointed it towards him, threatening to shoot him. The police were directed to arrest him, and, while trying to do so, his brother and Higbee interfered, resisted the officers, and they were arrested also. They swore dreadful oaths, and Higbee and Charles Foster said they would shoot Joseph, and consider themselves the favored of God for the privilege of ridding the world of such a tyrant as Joseph was.

William Law, who had been Joseph's counselor, had sat with him in council and been on terms of intimate friendship with him, had transgressed and lost the Spirit of God, and now he was the foremost of Joseph's enemies. They rallied around him, and he became the center of all the apostate and disaffected spirits in that region. On Sunday, April 28th, he and the other apostates and their dupes held a meeting at the house of his brother, Wilson Law. Several affidavits which they had taken against Joseph and others were read, and a number of them were appointed as a committee to visit the different families in the city, to see who would join the new church, for they had organized a new one, having decided, as many apostates had done before them, that "the doctrine is right, but Joseph is a fallen prophet." William Law was appointed by them to fill the place of Joseph, and he chose Austin Cowles and Wilson

Law as his counselors. Chauncey L. Higbee and Robert D. Foster, the two men who conducted themselves so disgracefully on the occasion mentioned above, were selected to be two of the twelve apostles.

May 6, 1844, Joseph was arrested by John D. Parker on a warrant issued by the clerk of the circuit court at Carthage, on the complaint of Francis M. Higbee, who had laid his damages at \$5,000, but for what the writ did not state. Joseph petitioned and obtained a writ of *habeas corpus* from the municipal court, before which tribunal he had a hearing on the 8th. The testimony given went to show that Higbee was a wicked, malicious, adulterous and bad man, who, together with his confederates, had instituted these proceedings against Joseph through malice, private pique and corruption. Hence the court decided that "Joseph Smith be discharged and Francis M. Higbee pay the costs of suit."

In speaking from the stand in Nauvoo, May 12, 1844, the Prophet said:

"My enemies say that I have been a true prophet. Why, I had rather be a fallen true prophet than a false prophet. When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false prophet. False prophets always arise to oppose the true prophets, and they will prophesy so very near the truth that they will deceive almost the very chosen ones. * * *

"In relation to the kingdom of God, the devil always sets up his kingdom at the very same time in opposition to God. Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the grand council of heaven before this world was. I suppose I was ordained to this very office in that grand council.

"There are many mansions for those who obey a celestial law, and there are other mansions for those who come short of the law—every man in his own order. * * * There

will be one hundred and forty-four thousand saviors on Mount Zion, and with them an innumerable host that no man can number. Oh! I beseech you to go forward, go forward, and make your calling and your election sure; and if any man preach any other gospel than that which I have preached, he shall be cursed; and some of you who now hear me shall see it, and know that I testify the truth concerning them. * * *

"In order for you to receive your children to yourself, you must have a promise—some ordinance, some blessing, in order to ascend above principalities, or else it may be an angel. They must rise just as they died; we can there hail our lovely infants with the same glory—the same loveliness in the celestial glory, where they all enjoy alike. They differ in stature, in size; the same glorious spirit gives them the likeness of glory and bloom; the old man with his silvery hairs will glory in bloom and beauty. No man can describe it to you—no man can write it.

"When did I ever teach anything wrong from this stand? When was I ever confounded? I want to triumph in Israel before I depart hence and am no more seen. I never told you I was perfect; but there is no error in the revelations which I have taught. Must I, then, be thrown away as a thing of naught?"

May 17, 1844, a State convention was held in Nauvoo, when it was moved, seconded and carried by acclamation "that Joseph Smith, of Illinois, be the choice of this convention for President of the United States." Sidney Rigdon was also chosen as a candidate for the Vice-Presidency.

Language conveys but a very weak idea, even when used in the most powerful manner, of the condition of affairs which existed in Nauvoo during the days of which we write. Joseph's enemies howled around him like a pack of wolves, indulging in the most murderous threats, forming all kinds of plots and moving earth and hell to compass his destruction. The leaders of this crusade were the Laws, the Higbees, the Fosters and many other apostates of lesser note,

who consorted with them. William Law having been one of the First Presidency, was of course familiar with the doctrine which God had made known in the revelation on celestial marriage. The knowledge he had of this doctrine he communicated to others, and so determined was he to destroy Joseph, that he went before the grand jury at Carthage and swore that Joseph had been guilty of polygamy and adultery; and upon his testimony that Joseph had told him that he practiced polygamy, or, as it was then called, "spiritual wife-ism," the Prophet was indicted.

When Joseph heard that the grand jury had indicted him, he started on horseback, with a few friends, for Carthage, on the 27th of May, thinking it best to meet his enemies before the circuit court, and have the indictments investigated. The company was swelled by several brethren joining the party while on the road, and by the addition of others on Joseph's arrival in Carthage.

Charles A. Foster, brother of Robert D. Foster, a man who had never belonged to the Church, overtook the party outside of Carthage, and rode with Joseph into that place. Joseph had considerable conversation with him, and Foster was almost persuaded that he was influenced to some extent by false reports.

After the arrival of the party at Carthage, Foster took Joseph into a private room and told him in a friendly manner, that there was a conspiracy against his life. No doubt, from all that transpired at that time and subsequently, it was the intention of these apostates and mobbers then to have taken Joseph's life. But situated as he was, having so many friends

with him, they could not accomplish their evil design.

Joseph's lawyers used all reasonable exertions to bring forward his trial; but the prosecuting party were not ready. Joseph was anxious for his trial, but the case was deferred till next term, and he was left to give bail to the sheriff at his option. The sheriff told him he might return, and he would call upon him and take bail at his convenience.

Abundant evidence was in the hands of Joseph to prove the wickedness and utter corruption of these men. They were guilty of every crime of which they accused the Saints. Both William and Wilson Law were guilty of adultery. Wilson Law, who had acted as major-general in the Nauvoo Legion, was cashiered for dishonesty and robbing the government. Several affidavits had also been sworn to by females, accusing the Higbees and Fosters of seduction and adultery. Joseph H. Jackson, who never belonged to the Church, but who was a confederate with them in their schemes, had been, according to his own acknowledgment, a murderer and robber. To these crimes, he added that of perjury, in swearing falsely against Joseph. Yet, with all these evidences against him and his party, William Law professed to be very holy, said Joseph was a fallen Prophet, and that he (Law) was to take his place.

The Saints who were faithful and lived in close communion with the Lord, knew for themselves that Joseph was innocent and pure; and the ravings and threatenings of these apostates had no effect upon them. The only ones influenced by them were those who were neglectful of

the duties of their religion and were on the road to apostasy.

Joseph told the people repeatedly that he asked no odds of apostates; but he could go to the cross and lay down his life for the Saints. He did not want his brethren and sisters, however, to forsake him and the truth. He wanted their friendship, and he constantly exhorted them to be humble and patient and to render good for evil. In a public meeting in Nauvoo, May 26th, he declared that he was the same man and just as innocent as he was fourteen years ago. He said he had labored with those apostates himself until he was out of all manner of patience, and then he had sent his brother Hyrum to them. He had sent word to the Laws that if they had any case against him, he would go before the Church and confess. On the same occasion, in speaking to the Saints, he said:

"As I grow older, my heart grows tenderer for you. I am at all times willing to give up everything that is wrong, for I wish this people to have a virtuous leader. I have set your minds at liberty by letting you know the things of Jesus Christ. When I shrink not from your defense, will you throw me away for a new man who slanders you? I love you for your reception of me. Have I asked you for your money? No; you know better."

About the 10th of May a prospectus of a paper called the *Nauvoo Expositor* was issued and distributed among the people by these apostates. The prospectus stated the intentions of the publishers to be among other things:

"To advocate the unconditional repeal of the city charter of Nauvoo, to restrain and correct the abuses of the unit power, to ward off the rod which is held over the devoted heads of the citizens of Nauvoo and the surrounding country, to advocate unmitigated disobedience to political revelation." etc.

Its signers were no others than the

two Laws, the two Higbees and the two Fosters, every one of them vile, adulterous, base men, who had been guilty of the most outrageous wickedness.

The *Expositor* made its appearance June 7, 1844, and was filled with the foulest abuse of Joseph and the Saints. It denounced Joseph for teaching the doctrine of plurality of wives, and also for the revelation which he had received on the subject of celestial marriage, and its writers were fully intent on raising persecution and mobs against him and the Saints, and, if possible, to destroy him. Almost every line breathed a murderous spirit, and it was very clear that if such a sheet were suffered to remain in existence, mobs would be raised, and the acts of violence and bloodshed which had been endured in Missouri would be repeated, and the Saints be driven from their homes. Anything that disturbs the peace of a community is properly called a nuisance. This sheet was, to all intents and purposes, a nuisance. Its object was to destroy the peace and happiness of the people, and to withdraw from the city all its chartered rights and privileges.

On the 10th of June the city council took this paper into consideration, and after a lengthy investigation, the council declared it a nuisance, and passed a resolution to that effect. By this resolution the mayor was instructed to cause the printing establishment and paper to be removed without delay in such a manner as he should direct. He accordingly issued his orders to the city marshal, who proceeded to the *Expositor* office and removed the press, type, printing paper and fixtures into the street, and destroyed them. This pro-

ceeding on the part of the city council caused considerable excitement among the apostates. It spoiled their game, and they were very angry and threatened vengeance.

On the following day Joseph issued a proclamation, as mayor of the city of Nauvoo, setting forth the course taken by the *Expositor*, and stating that it had been destroyed as a nuisance, according to the provision of the charter of the city. He called upon the municipal officers and the citizens to use all honorable and lawful means in their power to maintain the public peace and the common quiet of the city; and to be vigilant and wise in preventing the promulgation of false statements, libels, slanders or any other malicious calumny or design that might be circulated to ferment the passions of men. He also recommended them to be ready to suppress the gathering of mobs, and to repel, by gentle means and noble exertions, every foul scheme designed to disgrace and dishonor the city or State.

After the destruction of the press, runners were sent out in all directions by the apostates to endeavor to raise a mob, and those who were opposed to the Saints and on the side of the mob, began to sell their houses and property in Nauvoo, thinking that trouble would be sure to come, and that the Saints would be destroyed. Francis M. Higbee said, and all those associated with him felt the same, that if the city authorities should lay their hands upon the press of the *Expositor*, to break it, they might date their downfall from the very hour. He thought that within ten days, there would not be a single "Mormon" in Nauvoo.

He immediately went to Carthage and made a complaint before Thomas Morrison, the justice of the peace at that place, swearing to an affidavit that Joseph and seventeen other brethren had committed a riot, alleging that, with force and violence, they had broken into the Nauvoo *Expositor* printing office and unlawfully burned and destroyed the printing press, type and other property of the same. June 12th, Morrison sent a constable with a writ to Nauvoo, to arrest Joseph. The writ stated that the officer was to bring the persons charged in it "before me (Morrison) or some other justice of the peace, to answer the premises, and further to be dealt with according to law."

When he had finished reading the writ, Joseph referred the officer who bore it, to that clause, and said: "We are ready to go to trial before Esquire Johnson or any justice in Nauvoo." At this, the constable was very angry, and he swore he would carry them to Carthage before Morrison, who had issued the writ. Joseph asked him if he intended to break the law; and called upon all present to witness that he then offered himself to go immediately before the nearest justice of the peace. His brother Hyrum offered to do the same. Joseph felt so indignant at the officer's abuse, that he was determined to take out a *habeas corpus*, and petitioned the municipal court of the city of Nauvoo, to grant him the benefit of that writ, and, on the afternoon of the same day, he appeared before that court, and the case was examined. It was "decided by the court that Joseph Smith had acted under proper authority in destroying the establishment of the Nauvoo *Expositor*, on the

10th inst.; that his orders were executed in an orderly and judicious manner, without noise or tumult; that this was a malicious prosecution on the part of Francis M. Higbee; and that said Higbee pay costs of suit, and that Joseph Smith be honorably discharged from the accusations of the writ, and go hence without delay."

The other brethren were arrested the next day (13th), and they also petitioned for and obtained a writ of *habeas corpus*, and were tried before the municipal court on that day; and, after witnesses had been examined as in the case of Joseph, they were all honorably discharged from the accusations and arrests. The court decided that Higbee pay the costs of suits.

Acting under the advice of Judge Thomas, the circuit judge, they afterwards (June 17th) submitted once more to arrest, on the charge of riot, in destroying the Nauvoo *Expositor* press. They were tried before Daniel H. Wells, who at that time was not a member of the Church, but was a justice of the peace, and after a long and close examination they were again acquitted.

About this time Joseph had a remarkable dream which he related as follows:

"I thought I was riding out in my carriage, and my guardian angel was along with me. We went past the Temple, and had not gone much further before we espied two large snakes so fast locked together that neither of them had any power. I inquired of my guide what I was to understand by that. He answered, 'Those snakes represent Dr. Foster and Chauncey L. Higbee. They are your enemies, and desire to destroy you; but you see they are so fast locked together that they have no power of themselves to hurt you.' I then thought I was riding up Mulholland Street, but my guardian angel was not along with me. On arriving at the prairie, I was

overtaken and seized by William and Wilson Law and others, saying—"Ah! ah! we have got you at last! we will secure you and put you in a safe place!" and, without any ceremony, dragged me out of my carriage, tied my hands behind me, and threw me into a deep, dry pit, where I remained in a perfectly helpless condition, and they went away. While struggling to get out, I heard Wilson Law screaming for help hard by. I managed to unloose myself so as to make a spring, when I caught hold of some grass which grew at the edge of the pit.

"I looked out of the pit and saw Wilson Law at a little distance attacked by ferocious wild beasts, and heard him cry out, 'Oh! Brother Joseph, come and save me!' I replied—"I cannot, for you have put me into this deep pit." On looking out another way, I saw William Law with outstretched tongue, blue in the face, and the green poison forced out of his mouth, caused by the coiling of a large snake around his body. It had also grabbed him by the arm, a little above the elbow, ready to devour him. He cried out in the intensity of his agony, 'Oh! Brother Joseph, Brother Joseph, come and save me, or I die!'" I also replied to him, 'I cannot, William; I would willingly, but you have tied me and put me in this pit, and I am powerless to help you or to liberate myself.' In a short time after, my guide came and said aloud, 'Joseph! what are you doing there?' I replied, 'My enemies fell upon me, bound me, and threw me in.' He then took me by the hand, drew me out of the pit, set me free, and we went away rejoicing."

The recital of this dream made a deep impression upon the Saints, who easily could understand its meaning so far as William and Wilson Law were concerned, for they had placed it beyond Joseph's power to help them by their wicked conduct; but the people could not understand all of the dream. It was not clear to their minds what was meant by those two men dragging Joseph out of his carriage and binding his hands fast, and casting him into a pit. Although he spoke frequently about the Twelve bearing off the kingdom and taking additional responsibility, speaking as though he

was about to leave them, still, no one supposed that he was going to die; and this dream was not generally interpreted in that manner. As we proceed with our history, however, the reader will see how truthfully it was fulfilled.

Every effort was made by the enemies of the Saints, after the *Expositor* was declared a nuisance, to fan the flames of persecution and to form combinations to drive and exterminate them. In some parts, they threatened to drive or kill every Latter-day Saint who did not deny the faith and cease to believe that Joseph was a Prophet of God. They also threatened to use violence to those who were not Latter-day Saints, if they did not take up arms to help them to drive the Church out of the country. Those whom they could not persuade to join them in their schemes, they tried to frighten by their threats. They told men of this class that they must join them, or leave the country, or give their arms to them. One of the leading spirits of this work of persecution was one Levi Williams, a colonel of militia, and a Baptist preacher. With all his pretensions to religion, he was a great villain. Robbery, house-burning, murder and every other act of violence, he thought perfectly right, so long as the Latter-day Saints were the victims. To accomplish the destruction of the Saints, he was willing to adopt any measure, however wicked or violent. There were many others who were like him. They acted upon the idea that it was no disgrace to shoot a "Mormon;" that he had no rights which they should respect. Where they had the power, they were very violent and abusive; but they were always careful to have the largest num-

ber on their side when they made an attack on any person or settlement. They visited individuals and those who lived in small settlements, because they were not afraid of meeting equal numbers to resist them. As soon as the help which they expected from Missouri should arrive, they said, they would march against Joseph and the city of Nauvoo, capture him and destroy the city. They expected about fifteen hundred or two thousand men from Missouri to help them.

Joseph was well informed respecting the movements of the mob, and he counseled the brethren to keep cool and prepare their arms for the defense of the city. He had guards posted on all the roads leading out of the city; and within the city he had other guards stationed in the streets and on the river bank. This he did in his capacity as lieutenant-general of the Nauvoo Legion. He also issued orders to have all the powder and lead in the city secured, and that all the arms should be brought into use, and those which were not used by their owners be put into the hands of those who could use them. Under the circumstances which then existed, these preparations were necessary, for the mob were threatening to march upon the city, and they could only be kept from doing so by the knowledge that the Saints were prepared to give them a warm reception. Joseph, in company with several officers of the Legion, visited the prairie east of Nauvoo and arranged his plans for the defense of the city, and selected the most suitable points at which to meet the mob. He also made arrangements to secure provisions for the city, giving his agent instructions to plough his farms for that

purpose. On the 18th of June, he proclaimed the city of Nauvoo under martial law, and issued the following proclamation:

"To the Marshal of the city of Nauvoo:

"From the newspapers around us, and the current reports as brought in from the surrounding country, I have good reason to fear that a mob is organizing to come upon this city, and plunder and destroy said city, as well as murder the citizens; and by virtue of the authority vested in me as mayor, and to preserve the city and lives of the citizens, I do hereby declare the said city, within the limits of its corporation, under martial law. The officers, therefore, of the Nauvoo Legion, the police, as well as all others, will strictly see that no persons or property pass in or out of the city without due orders.

JOSEPH SMITH, MAYOR."

About 2 o'clock on the same day (June 18th) the Legion was drawn up in the street close to Joseph's house. Judge William W. Phelps read the *Warsaw Signal* extra of June 17th, wherein all the "old citizens" were called upon to assist the mob in exterminating the leaders of the Saints and driving away the people. Joseph stood in full uniform as lieutenant-general on the top of a frame building and spoke to the Legion and the assembled multitude for about an hour and a half. The following synopsis was compiled by Geo. A. Smith from the verbal reports of a number of the brethren who were present and heard the Prophet on the occasion:

"It is thought by some that our enemies would be satisfied with my destruction; but I tell you that as soon as they have shed my blood, they will thirst for the blood of every man in whose heart dwells a single spark of the spirit of the fulness of the gospel. The opposition of these men is moved by the spirit of the adversary of all righteousness. It is not only to destroy me, but every man and woman who dares believe the doctrines that God hath inspired me to teach to this generation.

"We have never violated the laws of our country. We have every right to live under their protection, and are entitled to all the privileges guaranteed by our State and national constitution. We have turned the barren, bleak prairies and swamps of this State into beautiful towns, farms and cities, by our industry; and the men who seek our destruction and cry thief, treason, riot, etc., are those who themselves violate the laws, steal and plunder from their neighbors, and seek to destroy the innocent, heralding forth lies to screen themselves from the just punishment of their crimes by bringing destruction upon this innocent people. I call God, angels and all men to witness that we are innocent of the charges which are heralded forth through the public prints against us by our enemies; and while they assemble together in unlawful mobs to take away our rights and destroy our lives, they think to shield themselves under the refuge of lies which they have thus wickedly fabricated.

"We have forwarded a particular account of all our doings to the governor. We are ready to obey his commands, and we expect that protection at his hands which we know to be our just due.

"We have taken the counsel of Judge Thomas, and have been tried before a civil magistrate on the charge of riot—not that the law required it, but because the judge advised it as a precautionary measure to allay all possible pretext for excitement. We were legally acquitted by Esquire Wells, who is a good judge of law. Had we been before the circuit, the supreme, or any other court of law in the State, or nation, we should have been acquitted, for we have broken no law.

"Constable Bettisworth came here with a writ requiring us to go before Mr. Morrison, 'or some other justice of the peace of the country,' to answer to the charge of riot. We acknowledged ourselves his prisoners, and were ready to go before any magistrate in any precinct in this part of the country, or anywhere else where our lives could be protected from the mob who have published the resolutions for our extermination which you have heard read. This is a privilege the law guarantees to us, and which the writ itself allows. He broke the law, and refused us this privilege, declaring that we should go before Morrison in Carthage, and no one else, when he knew that a numerous mob was collected there who are publicly pledged to destroy our lives.

"It was under these circumstances that we availed ourselves of the legal right of the

ancient, high and constitutional privilege of the writ of *habeas corpus*, and were brought before the municipal court of this city, and discharged from the illegal detention under which we were held by Constable Bettisworth. All mob-men, priests, thieves and bogus-makers, apostates and adulterers, who combine to destroy this people, now raise the hue-and-cry throughout the State that we resist the law, in order to raise a pretext for calling together thousands more of infuriated mob-men to murder, destroy, plunder, and ravish the innocent.

"We are American citizens. We live upon a soil for the liberties of which our fathers perilled their lives and spilt their blood upon the battle-field. Those rights so dearly purchased shall not be disgracefully trodden under foot by lawless marauders without at least a noble effort on our part to sustain our liberties.

"Will you all stand by me to the death, and sustain, at the peril of your lives, the laws of our country, and the liberties and privileges which our fathers have transmitted unto us, sealed with their sacred blood? ('Aye,' shouted thousands.) He then said—'It is well. If you had not done it, I would have gone out there (pointing to the west) and would have raised up a mightier people.'

"I call upon all men, from Maine to the Rocky Mountains, and from Mexico to British America, whose hearts thrill with horror to behold the rights of freemen trampled under foot, to come to the deliverance of this people from the hand of oppression, cruelty, anarchy and misrule to which they have long been made subject. Come, all ye lovers of liberty, break the oppressor's rod, loose the iron grasp of mobocracy, and bring to condign punishment all those who trample under foot the principles of our glorious Constitution and the people's rights. (Drawing his sword, and presenting it to heaven, he said)—*I call God and angels to witness that I have unsheathed my sword with a firm and unalterable determination that this people shall have their legal rights, and be protected from mob violence, or my blood shall be spilt upon the ground like water, and my body consigned to the silent tomb.* While I live, I will never tamely submit to the dominion of cursed mobocracy. I would welcome death rather than submit to this oppression; and it would be sweet, oh, sweet to rest in the grave, rather than submit to this oppression, agitation, annoyance, confusion and alarm upon alarm any longer.

"I call upon all friends of truth and liberty to come to our assistance; and may the

thunders of the Almighty, and the forked lightnings of heaven and pestilence, and war and bloodshed come down on those ungodly men who seek to destroy my life and the lives of this innocent people.

"I do not regard my own life. I am ready to be offered a sacrifice for this people; for what can our enemies do? Only kill the body, and their power is then at an end. Stand firm, my friends; never flinch. Do not seek to save your lives, for he that is afraid to die for the truth will lose eternal life. Hold out to the end, and we shall be resurrected, and become like Gods, and reign in celestial kingdoms, principalities and eternal dominions, while this cursed mob will sink to hell, the portion of all those who shed innocent blood.

"God has tried you. You are a good people; therefore I love you with all my heart. Greater love hath no man than that he should lay down his life for his friends. You have stood by me in the hour of trouble, and I am willing to sacrifice my life for your preservation.

"May the Lord God of Israel bless you forever and ever. I say it in the name of Jesus of Nazareth, and in the authority of the Holy Priesthood, which he hath conferred upon me."

Joseph was a noble looking, angelic man at ordinary times, but on that occasion there was a grand dignity in his appearance that was very impressive. He spoke with remarkable power, even for him, whose discourses were always powerful and heart-piercing, and the vast assemblage listened to his words with breathless attention. He had them fully under his influence, and had he expressed a wish to meet the mob and fight it, they would have gone with joy. It is no wonder the Prophet's words sank deep into their hearts; it is no wonder that to their sight he appeared exceedingly grand, or that his words impressed them so deeply, for it was the last time, in the flesh, that they were to listen to the music of his voice, or to feel the spell of his inspiration and genius. It was his last public discourse! Little did his hearers think that in a

few short days that godlike form, so perfect in its manly beauty, could be locked in the arms of death, and that that voice, whose eloquence entranced them, would never more be heard from mortal lips.

CHAPTER 23.

Governor Ford arrives in Carthage, but refuses to come to Nauvoo.—Joseph and a few chosen friends cross the Mississippi River, intending to go to the Rocky Mountains.—At the request of friends they return to Nauvoo.—Joseph, Hyrum and others go to Carthage for trial.—Bad behavior of the troops.—Governor Ford's perfidy.

Two days previous to this (June 16th) a public meeting had been held in Nauvoo, at which a number of delegates were appointed to go to the different precincts throughout the county to lay a true statement of the condition of affairs at Nauvoo before the people, and to correct the many false reports which had been put in circulation. Joseph also wrote to Governor Ford, and sent his letter by the hands of Edward Hunter, Philip B. Lewis and John Bills as messengers. In this letter he expressed his desire that the governor would come to Nauvoo in person, with his staff, and investigate the whole difficulty without delay. This he thought would be the best method of restoring peace to the country. With the letter he sent an affidavit concerning the intentions of the mob, but all this evidence had very little weight with Governor Ford, who lacked the firmness, decision of character and the sense of justice necessary to maintain order and to enforce the right. He became the tool of the mob, and they managed him, without informing him of all their plans to suit their purposes.

June 20th, Joseph wrote to those of the Twelve Apostles who were absent on missions to come home immediately. Brigham Young was at that time in Boston, Heber C. Kimball and Orson Pratt in Washington, Orson Hyde and William Smith in Philadelphia, Parley P. Pratt in New York, Wilford Woodruff in Portage, New York, Geo. A. Smith in Petersboro, John E. Page in Pittsburgh, Lyman Wight in Baltimore and Amasa M. Lyman in Cincinnati, Ohio.

On the same day Joseph gave directions to Theodore Turley to commence the manufacture of artillery. Turley asked if he should rent a building and set some men to work repairing the small arms which were out of order, but the Prophet told him confidentially that there would not be a gun fired on the part of the Saints during the whole "fuss."

June 21st, Governor Ford came to Carthage, one of the places where the mob had full sway, and sent an express into Nauvoo to the mayor and city council, requesting them to send out to him one or more well-informed, discreet persons, who could lay before him the city council's version of the difficulty. Elders John Taylor, Willard Richards and Dr. John M. Bernhisel were selected to go. Brothers Taylor and Bernhisel did go, taking with them a number of affidavits, which set forth in great plainness the acts of the mob, and Brother Richards remained to prepare additional documents. The next day these documents were sent by the hand of Lucien Woodworth, who went in the stead of Dr. Richards. Joseph wrote another long letter to Governor Ford, and sent it by him, in which he made many explanations, and repeated his request

for the governor to come to Nauvoo. If he would come there, the mayor and city council could lay the whole matter before him in its true colors and sustain their statements by an abundance of testimony. But if they had to go to Carthage to do this, they would expose themselves to the power of a mob filled with fury and a desire to shed blood, a part of whom had already fired several times upon the Saints.

The following day (June 22nd) Joseph received the governor's answer, which plainly showed that he had no more real comprehension of the issues at stake between the Saints and the mob than if he had been a child. From the letter it could be readily perceived that the task of controlling or checking the mob was beyond his power. The charges in his letters were based upon the most vile falsehoods. He both scolded and entreated the mayor and city council; but one of the chief points in his letter was that they should submit themselves to be "arrested by the same constable, by virtue of the same warrant, and be tried by the same magistrate" who had issued the summons for their arrest on the charge of destroying the press of the Nauvoo *Expositor*. Nothing short of that, he said, would vindicate the dignity of the law and allay the "just excitement" of the people.

Joseph wrote a reply to Ford's letter that must have made the latter's cheeks tingle with shame when he read it, for Joseph controverted every one of Ford's statements and arguments. He said he could not see how it would be possible for them to be tried constitutionally by the same magistrate who first issued the writ, as the constitution expressly says that

no man shall twice be put in jeopardy of life and limb for the same offense. But, notwithstanding this, he said, they would not hesitate to stand another trial, according to his wish, were it not that they were confident their lives would be in danger. He told Ford that he had promised them protection; "but at the same time," said he, "you have expressed fears that you could not control the mob, in which case we are left to the mercy of the merciless." He told him further that writs were issued against them in various parts of the country, so that the mob might have the power to drag them from place to place and from court to court, till some bloodthirsty villain could find an opportunity to shoot them. Joseph closed his letter by saying that if anything wrong had been done on the part of himself and others (yet he knew of nothing), they would make all things right, if the government would give them the opportunity. And he entreated the governor to disperse the mob, and secure to himself and friends their constitutional privileges, that their lives might not be endangered when they were on trial.

But Governor Ford was deaf to all reason. He was surrounded by apostates and the worst enemies of the Saints. On his arrival at Carthage, he had ordered the entire mob into service. He heard their imprecations and their threats, and saw their violence and outrageous conduct; but instead of being disgusted with them, they appeared to suit him. He adopted, as the truth, every lie and misrepresentation that the mob circulated. The delegates, whom he wished the mayor and city council of Nauvoo to send to him, he treated with great

rudeness. When they attempted to make the necessary statements and explanations, he suffered them to be interrupted and insulted by the vile crew who were his companions. Even the communications which they brought were read to him in the presence of these villains, who frequently interrupted the reading by their cursing.

Soon after dark in the evening of June 22, 1844, Joseph called his brother Hyrum, Elder Willard Richards, John Taylor, William W. Phelps and some others into his upper room, and said, "Brethren, here is a letter from the governor, which I wish to have read." After it was read through, Joseph remarked, "There is no mercy—no mercy here." Hyrum said, "No; just as sure as we fall into their hands we are dead men." Joseph replied, "Yes; what shall we do, Brother Hyrum?" He replied, "I don't know." All at once Joseph's countenance brightened up, and he said, "The way is open. It is clear to my mind what to do. All they want is Hyrum and myself; then tell everybody to go about their business, and not collect in groups, but scatter about. There is no doubt they will come here and search for us. Let them search; they will not harm you in person or property, and not even a hair of your head. We will cross the river tonight, and go away to the west."

He made a move to go out of the house to cross the river. When out of doors he told Elders Butler and Hodge to take the steamboat *Maid of Iowa*, get it to the upper landing, and put his and Hyrum's families and effects upon her; then to go down the Mississippi, and up the Ohio River to Portsmouth, where they should hear

from them. He then took Elder Hodge by the hand and said: "Now, Brother Hodge, let what will come, don't deny the faith, and all will be well."

Joseph also told Stephen Markham that if he (Joseph) and his brother Hyrum were ever taken again, they would be massacred, or he was not a Prophet of God. He also said: "I want Hyrum to live to avenge my blood, but he is determined not to leave me."

About 9 o'clock p. m. Hyrum came out of the Mansion, and gave his hand to Reynolds Cahoon, at the same time saying: "A company of men are seeking to kill my brother Joseph, and the Lord has warned him to flee to the Rocky Mountains to save his life. Good-bye, Brother Cahoon, we shall see you again."

In a few minutes afterwards Joseph came from his family. His tears were flowing fast. He held a handkerchief to his face, and followed after Brother Hyrum without uttering a word.

About midnight Joseph, Hyrum and Dr. Richards called for Orrin P. Rockwell at his lodgings, and all went up the river bank until they found Aaron Johnson's boat, which they got into and started about 2 o'clock in the night to cross the Mississippi River. Orrin P. Rockwell rowed the skiff, which was very leaky, so that it kept Joseph, Hyrum and the Doctor busy baling out the water with their boots and shoes to prevent it from sinking. At daybreak they arrived on the Iowa side of the river. Orrin P. Rockwell was then sent back to Nauvoo, with instructions to return the next day with horses for Joseph and Hyrum

to start for the Great Basin in the Rocky Mountains.

Early in the morning of June 23rd, a posse arrived in Nauvoo to arrest Joseph, but as they did not find him, they started back to Carthage immediately, leaving one man of the name of Yates behind them, who said to one of the Brethren that Governor Ford designed that if Joseph and Hyrum were not given up, he would send his troops and guard the city until they were found, if it took three years to do it.

At 1 o'clock p. m., Emma, Joseph's wife, sent over Orrin P. Rockwell, requesting him to entreat of Joseph to come back. Reynolds Cahoon accompanied him with a letter which Emma had written to the same effect, and she insisted that Cahoon should persuade Joseph to come back and give himself up. These messengers found Joseph, Hyrum and Willard in a room by themselves, having flour and other provisions on the floor ready for packing.

Reynolds Cahoon informed Joseph what the troops intended to do, and urged upon him to give himself up, inasmuch as the governor had pledged his faith and the faith of the State to protect him while he underwent a legal and fair trial. Reynolds Cahoon, Lorenzo D. Wasson and Hiram Kimball accused Joseph of cowardice for wishing to leave the people, adding that their property would be destroyed, and they left without house or home. It would be like the shepherd running from the flock and leaving the sheep to be devoured by wolves. The reply he gave explains sufficiently what effect this remark had upon his mind and how deeply he was wounded by them. Said he:

"If my life is of no value to my friends, it is of none to myself."

When it was decided to go back, he said, "We shall be butchered;" and after a little while he told Brother Cahoon to request Captain Daniel C. Davies to have his boat ready by half-past 5 o'clock to cross them over the river. Joseph and Hyrum then wrote a letter to Governor Ford, in which they stated that their only objection to a trial at Carthage was on account of the assassins and the fear of deathly consequences from their hands. But provided they could be protected from abuse, have a fair trial, and have justice meted out to them, they were willing, under the protection of an escort, to come to Carthage and submit to a new trial as demanded.

Accompanied by Hyrum, Dr. Richards, Orrin P. Rockwell and others, Joseph started back with the intention of returning to Nauvoo. While walking towards the river Joseph fell behind with Orrin P. Rockwell. The others shouted to him to come on, but he replied, "It's no use to hurry, for we are going back to be slaughtered." He continually expressed himself that he would like to get the people once more together and talk to them in the evening. Rockwell said if that was his wish he would get the people together, and he could talk to them by starlight.

It was the strong persuasions of Reynolds Cahoon, Lorenzo D. Wasson and Hiram Kimball, who were carrying out Emma's instructions, that induced Joseph and Hyrum to start back to Nauvoo. They recrossed the river at half-past 5 o'clock p. m. When they arrived at the Mansion in Nauvoo, Joseph's family surrounded

him, and he tarried there all night, giving up the idea of preaching to the Saints by starlight.

Colonel Theodore Turley and Elder Jedediah M. Grant were dispatched as messengers with Joseph and Hyrum's letter to the governor in Carthage. When the governor had read the letter, he agreed to send a *posse* to escort Joseph in safety to Carthage. But immediately afterwards a lawyer by the name of Skinner came in and made a very bitter speech to the governor about Joseph; he was joined in this by Wilson Law, the apostate, and Joseph H. Jackson, a man who had been guilty of almost every crime. They told him naught but lies. The poor, pitiful creature of a governor was so easily influenced by what these enemies said to him, that he treated the brethren coldly, and took back the promise he had made about sending an escort to accompany Joseph. It was an honor, he said, not given to any other citizen. Neither would he suffer the brethren to stay in Carthage through the night; but ordered them to start for Nauvoo at 10 o'clock, and carry orders to Joseph to be at Carthage by 10 o'clock the next morning without an escort. He threatened that if Joseph did not give himself up at that time, Nauvoo would be destroyed, and all the men, women and children that were in it.

Brothers Turley and Grant immediately started on their return trip, but did not arrive at Nauvoo until 4 o'clock the next morning, the horses being wearied in consequence of the long ride. They reported to Joseph the excitement which prevailed in Carthage, but as he had promised to

go there and give himself up to the authorities, nothing could now shake him in his resolution.

On the morning of June 24th, Joseph, accompanied by the eighteen brethren, whom Francis M. Higbee, under oath, had accused of a riot in destroying the Nauvoo *Expositor* press, and several other brethren, started for Carthage. When they got to the Temple, Joseph paused and looked with admiration upon that building, and then upon the city, and remarked: "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." As he passed out of the city, he called on Brother Daniel H. Wells, who was unwell, and who was not at that time in the Church; and on parting he said: "Squire Wells, I wish you to cherish my memory, and not think me the worst man in the world either."

Four miles from Carthage they met a company of about sixty mounted militia, under the command of a Captain Dunn. On seeing them Joseph said to the brethren: "Do not be alarmed, brethren, for they cannot do more to you than the enemies of the truth did to the ancient Saints—they can only kill the body."

Dunn presented an order from Governor Ford for all the State arms in possession of the Nauvoo Legion. This order Joseph immediately countersigned.

He also addressed a letter to the governor, stating that he had met Captain Dunn, learned his errand, and had concluded to return to Nauvoo with him to see that the delivery was properly made; after which he should accompany him to Carthage and cheerfully submit to any requisition of the

governor's. He then turned to his traveling companions and said:

"I am going like a lamb to the slaughter, but I am calm as a summer's morning. I have a conscience void of offense toward God and toward all men. *If they take my life, I shall die an innocent man, and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'He was murdered in cold blood.'*"

It was with reluctance that the brethren gave up their arms. They would, of course, have done anything that Joseph requested of them. But they looked upon this as a trap. They had been required to give up their arms in Far West, and they knew what followed; and they thought this delivery on this occasion was for the purpose of leaving them in a condition that their foes could kill them. Joseph rode down home twice to bid his family farewell. He appeared solemn and thoughtful, and he said to several individuals that he expected to be murdered. His face was pale, even for him whose countenance never wore a high color, and there was a look of mental suffering on his features that must have pained all who knew and loved him. He looked like a man who knew he was going to certain death. Having seen the arms delivered up and bid his family farewell, Joseph once more turned his face towards Carthage. When opposite the Masonic Hall he said to the brethren there: "Boys, if I don't come back take care of yourselves; I am going like a lamb to the slaughter." As they passed his farm, he took a good look at it; and after they had passed it, he turned round several times to look again. This caused some of the company to make remarks, when Joseph said: "If some of you had got such a farm, and knew you would not see it any more, you would

want to take a good look at it for the last time."

Before he and the company reached Carthage he received letters from his lawyers, H. T. Reid and James W. Woods, in which they informed him what they needed in the shape of evidence; and Mr. Woods stated that from an interview he had had with Governor Ford, Joseph could rely with the utmost safety on his (the governor's) protection. About midnight Joseph and the company arrived at Carthage. While passing the public square, many of the troops, especially the Carthage Greys, made use of a great many dreadful expressions. They threatened to shoot Joseph then, and said that he had seen the last of Nauvoo, and they whooped, yelled and cursed, threw their guns over their heads backwards in a curve so as to have the bayonets stick in the ground, and acted like madmen. The governor hearing these expressions, put his head out of the open window, and in a fawning manner, said:

"Gentlemen, I know your great anxiety to see Mr. Smith, which is natural enough, but it is quite too late tonight for you to have the opportunity; but I assure you, gentlemen, you shall have that privilege tomorrow morning, as I will cause him to pass before the troops upon the square, and I now wish you, with this assurance, quietly and peaceably to return to your quarters."

At the hotel where Governor Ford was stopping, and where Joseph and his friends had put up, there was a company of apostates quartered. One of them, John A. Hicks (formerly the president of the Elders' Quorum) told Brother Cyrus H. Wheelock that it was determined by himself, the Laws, the Higbees, the Fosters, Joseph H. Jackson and many others, to shed the blood of Joseph whether he was

cleared by the law or not, adding, "You will find me a true prophet in this respect." He talked as freely upon the subject as though he was speaking upon the most common occurrence of his life. Brother Wheelock told Ford what Hicks had said; but he treated it with perfect indifference, and suffered Hicks and his associates to go free and make all the arrangements they wanted to carry out their murderous plans.

CHAPTER 24.

Joseph and Hyrum deliver themselves up to the officers of the law.—Great excitement among the mob-militia in Carthage.—Accompanied by several of the brethren, Joseph and Hyrum are compelled to go to jail.—Governor Ford visits the prisoners.—Joseph is exposed to great danger and expresses the belief that his earthly career is soon ended.

The next morning, June 25th, the prisoners voluntarily surrendered themselves to Mr. Bettisworth, the constable, who held the writ against them, and who later in the day arrested Joseph and Hyrum on a charge of treason against the State of Illinois, on complaint of Augustine Spencer and Henry O. Norton (two apostates). Soon afterwards the governor called all the troops together and ordered them to form a hollow square on the public ground near the court-house. This being done, he mounted an old table, and addressed them in a most inflammatory manner, exciting the feelings of indignation against Joseph and Hyrum, which were already burning in their breasts, occasioned by the falsehoods and misrepresentations that were in circulation, giving his assent and sanction to the rumors that had gathered them together, and stating that although they were dangerous men in the community, and guilty of

all that they might have alleged against them, still they were in the hands of the law, which must have its course.

After speaking about twenty minutes, he went to the hotel where Joseph stopped, and invited him to walk with him through the troops. Joseph solicited a few moment's private conversation with him, which the governor refused. Joseph and Hyrum, accompanied by Brigadier-General Miner R. Deming and Dr. Richards, then walked through the crowd to General Deming's quarters. The people appeared quiet, until a company of Carthage Greys flocked round the doors of General Deming in an uproarious manner, of which notice was sent to the governor. In the meantime the governor had ordered the McDonough troops to be drawn up in line for Joseph and Hyrum to pass in front of them, they having requested that they might have a clear view of the Generals Smith. Joseph had a conversation with the governor for about ten minutes, when *he again pledged the faith of the State* that he and his friends should be protected from violence.

From the general's quarters Joseph and Hyrum went in front of the lines, in a hollow square of a company of Carthage Greys. At 7 minutes before 10 o'clock they arrived in front of the lines, and passed before the whole, Joseph being on the right of General Deming and Hyrum on his left, Elders Richards, Taylor and Phelps following. Joseph and Hyrum were introduced by Governor Ford about twenty times along the line, as General Joseph Smith and General Hyrum Smith, the governor walking in front on the left. The Carthage Greys refused to re-

ceive them by that introduction, and some of the officers threw up their hats, drew their swords, and said they would introduce themselves to the d—d Mormons in a different style. The governor mildly entreated them not to act so rudely, but their excitement increased. The governor, however, succeeded in pacifying them by making a speech, and promising them that they should have "*full* satisfaction."

After Joseph and party had returned to the hotel, news reached him that the Warsaw troops were near Carthage, they having marched there without any orders. These Warsaw men, as well as the Carthage men, were mobocrats of the worst description—men who only acted in the capacity of militia in order to veil their true designs, and to carry out their plans of destruction and murder against Joseph and the Saints. They were banded together and pledged to each other to kill Joseph, Hyrum and other leaders of the Saints, and to drive the latter from their possessions and homes.

On the afternoon of that day Governor Ford ordered Captain Singleton with a company of men from McDonough County to march to Nauvoo to co-operate with the police in keeping the peace, and, if necessary, to call out the Legion. This was in response to a request of Joseph's, he having heard that a company of apostates were going to Nauvoo to plunder. A little later a number of the officers of the troops then in Carthage, and other persons curious to see the Prophet, visited Joseph in his room. Joseph asked them if there was anything in his appearance that indicated that he was the desperate character his ene-

mies represented him to be, and he requested them to give him their honest opinion on the subject. The answer was:

"No, sir, your appearance would indicate the very contrary, General Smith, but we cannot see what is in your heart, neither can we tell what are your intentions."

To which Joseph replied:

"Very true, gentlemen, you cannot see what is in my heart, and you are therefore unable to judge me or my intentions; but I can see what is in your hearts, and will tell you what I see. I can see you thirst for blood, and nothing but my blood will satisfy you. It is not for crime of any description that I and my brethren are thus continually persecuted and harrassed by our enemies, but there are other motives, and some of them I have expressed, so far as relates to myself; and inasmuch as you and the people thirst for blood, I prophesy, in the name of the Lord, that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of; and those people that desire this great evil upon me and my brethren shall be filled with regret and sorrow because of the scenes of desolation and distress that await them. They shall seek for peace, and shall not be able to find it. Gentlemen, you will find what I have told you to be true."

Shortly after this visit Joseph was informed that some of his bitterest enemies, such as William and Wilson Law and others, had said that "there was nothing against these men (Joseph and Hyrum); the law could not reach them, but powder and ball would, and they should not go out of Carthage alive."

The reader will remember that the principal reason assigned by Governor Ford for insisting upon Joseph and the other brethren going to Carthage was that they might be tried before the same justice of the peace as had issued the writ on which they had

been arrested. When they went before Justice Wells in Nauvoo, this was the greatest objection urged by the prosecution, but now, when they had the brethren in their power at Carthage, this objection no longer had any weight either with Ford or the apostates who swore out the writ. There was at Carthage a great enemy of the Saints; besides holding the office of justice of the peace, he was also captain of the Carthage Greys, a company of mutineers and notorious mobocrats. His name was Robert F. Smith. Joseph, Hyrum and thirteen others were brought before him. To accomplish the object of the enemies and have the brethren cast in prison, he asked so heavy an amount of bail that he thought the wealth of Joseph and the brethren and their friends would be overreached. In this, however, he was disappointed, for John S. Fullmer, Edward Hunter, Dan Jones, John Benbow and others stepped forward and gave the necessary security—some of them going security to the full extent of their property. No sooner was this done than he adjourned his court and left the court house without calling on Joseph and Hyrum to answer to the charge of treason. He kept out of the way also until a late hour, with the intention, without doubt, to prevent the appearance of Joseph and Hyrum's witnesses, and to furnish an excuse for sending them to jail.

In the evening, at 8 o'clock, Constable Bettisworth appeared at the lodgings of Joseph and Hyrum, and insisted that they should go to jail. Joseph demanded a copy of the mittimus, which was refused, when Messrs. Woods and Reid, as Joseph and Hyrum's lawyers, urged that

they ought to be brought before a justice of the peace for examination before they could be legally sent to jail, but, to their surprise, he exhibited a mittimus, signed by the infamous Robert F. Smith, in which it was stated that they having been arrested upon the oath of Augustine Spencer and Henry O. Norton, for the crime of treason, and having been brought before him for trial, which trial had been postponed, because of the absence of material witnesses; therefore he commanded the constable to take them into his custody in the county jail, there to remain until discharged by due course of law.

In vain did Joseph remonstrate against the illegal and tyrannical mittimus which Robert F. Smith had issued. The constable was obdurate; he insisted that they should go to jail. Lawyer Woods requested the officer to wait until he could see Governor Ford, but the officer did not think he had any power in the case; he could not, he said, interrupt a civil officer in the discharge of his duty. Elder John Taylor also went to the governor, and spoke very plainly to him about this outrageous proceeding. But all he could say had no effect in moving Ford.

At the request of Elder John Taylor, Captain Dunn, with some twenty men, guarded the prisoners to jail. Besides Joseph and Hyrum, there were Willard Richards, John Taylor, John P. Greene, Stephen Markham, Dan Jones, John S. Fullmer, Dr. Southwick and Lorenzo D. Wasson, who went to the prison. Mr. George W. Stigall was the jailer. He put them into the criminals' cell, but afterwards he gave them the debtors' apartment. The evening was spent most pleasant-

ly in conversation on various interesting subjects. They laid down upon the floor, where they slept from half-past eleven until six o'clock on the morning of the 26th.

In the morning of June 26th, Joseph wrote Ford a letter, requesting an interview. About 9:30 o'clock a. m., accompanied by Colonel Geddes, Governor Ford arrived at the jail, and a lengthy conversation was entered into in relation to the troubles. Joseph, at the governor's request, gave him a general outline of the difficulties and their origin. Ford could not gainsay what he said, and had to acknowledge that there was a great amount of truth in it, and that his reasoning was plausible. Joseph told him he looked to him for protection; that he understood he talked of going to Nauvoo, and if he did, he wished to go too, for he did not consider himself safe where he was. To this the governor replied that he was in hopes that he would be acquitted; but if he went, he would certainly take Joseph with him. He again repeated, however, that he could not interfere with the law. In answer to which Joseph said that he asked nothing but what was legal; that he had a right to expect protection, at least from him; for independent of law, he had pledged his faith and that of the State for his protection, and he wished to go to Nauvoo. The governor said that he should have protection. He did not, he added, make that promise without consulting his officers, who all pledged their honor to its fulfillment. That Ford did not act honorably and true as an officer and man on that occasion, is evident from the fact that he had scarcely got back to the hotel from his visit to the jail, when Brother Alfred Randall heard a

soldier tell him, as he stood by the fence, that "*the soldiers are determined to see Joe Smith dead before they leave here.*" And Ford replied, "*If you know of any such thing, keep it to yourself.*" Colonel March said that Ford had asked him whether it was best for him to give the people of Carthage the permission to march to Nauvoo and kill the people and burn the city. That he had plead with him not to do that, as he now had the principal men under his own control, and they were all he wanted. When they were out of the way, the thing would be settled, and the people would be satisfied, and that was the easiest way he could dispose of it. This meant, if it meant anything, to kill them. Governor Ford concluded that was the best policy.

After the governor had left the prison, Joseph wrote a letter to Judge Thomas, informing him that he and his brother Hyrum had been arrested upon a charge of treason; also that the only prospect they had of justice being done was to get their case on *habeas corpus* before an impartial judge, as the excitement and prejudice were such in Carthage that testimony was of little avail. He earnestly requested Judge Thomas to go to Nauvoo without delay, and to make himself at home at his house until the papers could be got in readiness for him to bring them on *habeas corpus*. He told the judge that their witnesses were all at Nauvoo, and that he could easily investigate the matter there, and he would be responsible to him for all the trouble and expense.

Joseph, who had frequently been in danger from his enemies, and had many times been compelled to appear before courts, had a different feeling

at this time from any he ever had before. In alluding to it, he remarked: "I have had a good deal of anxiety about my safety since I left Nauvoo, which I never had before when under arrest. I could not help these feelings, and they have depressed me."

Hyrum encouraged Joseph to think that the Lord, for his Church's sake, would release him from prison. Joseph replied: "Could my brother Hyrum but be liberated, it would not matter so much about me. Poor Rigdon, I am glad he is gone to Pittsburgh; were he to preside, he would lead the Church to destruction in less than five years."

The time during that day was spent in various occupations. A part of the time Joseph dictated to Dr. Richards, who was busily engaged in writing; Elder John Taylor sang several times, and Joseph related dreams, which he had received, to the brethren.

At half-past two in the afternoon Constable Bettisworth, in company with another man, came and wanted admittance to the jail, having a letter to the jailer demanding the prisoners. The jailer could find no law authorizing justices of the peace to demand prisoners in that manner, and he refused to give them up till discharged from his custody by due course of law. Joseph sent a message to the governor to inform him of what had just taken place; but the governor was not ignorant of the attempt of Bettisworth to get possession of the prisoners, nor of the threats of the apostates and others, for it was common conversation on the camp ground and in the dining room of the hotel, in his presence. Such expressions as the following were common: "The law is too

short for these men; but they must not be suffered to go at large;" and "if the law will not reach them, powder and ball must."

Bettisworth's failure to obtain the prisoners had also been communicated immediately to the governor by Justice Robert F. Smith, who inquired of him what he must do. Ford's reply was: "We have plenty of troops; there are the Carthage Greys under your command. Bring them out."

His advice was faithfully followed. At about twenty minutes to 4 o'clock, the constable with the company of Carthage Greys, under the command of Frank Worrell, marched to the jail and compelled the jailer, against his will and conviction of duty, to deliver Joseph and Hyrum to the constable. They protested against being delivered to the constable and militia; but finally Joseph, seeing the mob was gathering and assuming a threatening aspect, concluded it was better to go with them; he put on his hat and walked boldly into the midst of the hollow square of the Carthage Greys. There was every reason to believe that he would be killed in the streets before arriving at the court house; he therefore had recourse to a piece of strategy; he politely locked arms with the worst mobocrat he could see, and Hyrum locked arms with Joseph. They were followed by Doctor Richards and the guard, and the brethren followed outside the square to the court room. The names of the lawyers on the side of the prosecution were: Chauncey L. Higbee, O. C. Skinner, Thomas Sharp, Sylvester Emmons and Thomas Morrison. After some little discussion, on motion of Joseph's lawyer, the examination was postponed till noon

the next day, the 27th. Subpoenas were granted to get witnesses from Nauvoo. At half-past 5 o'clock they were taken back to jail.

In the evening Lawyers Reid and Woods called with John P. Greene. They said the governor and military officers had held a council, and they had decided that the governor and all the troops should march to Nauvoo at 8 o'clock the next day, except one company of about fifty men. The object of this movement was to gratify the troops. They were to return the next day, the 28th, to Carthage. The fifty men who were to stay, these lawyers said, were to be picked by the governor from those of the troops whose fidelity he could most rely on to guard the prisoners, who were to be left in Carthage jail, and that their trial was to be deferred until Saturday, the 29th.

They retired to rest late. Joseph and Hyrum occupied the only bedstead in the room, while their friends lay side by side on the mattresses on the floor. Doctor Richards sat up writing until his last candle left him in the dark. The report of a gun fired close by caused Joseph to arise, leave the bed, and lay himself on the floor, having Dan Jones on his left and John S. Fullmer on his right. Joseph laid out his right arm and said to John S. Fullmer, "Lay your head on my arm for a pillow, Brother John;" and when all were quiet they conversed in a low tone about the prospects of their deliverance. Joseph gave expression to several sentiments that he had to die, and said, "I would like to see my family again," and "I would to God I could preach to the Saints in Nauvoo once more."

Fullmer tried to rally his spirits, saying he thought he would often have that privilege, when Joseph thanked him for the remarks and good feelings expressed to him.

Soon after Dr. Richards retired to the bed which Joseph had left, and when all were apparently fast asleep, Joseph whispered to Dan Jones, "Are you afraid to die?" Dan said, "Has that time come, think you? Engaged in such a cause I do not think that death would have many terrors." Joseph replied, "You will yet see Wales, and fulfil the mission appointed you, before you die."

CHAPTER 25.

Martyrdom of Joseph and Hyrum Smith.—Elder John Taylor is seriously wounded, while Elder Willard Richards escapes unhurt.—Dr. Richmond's graphic description of the scenes in Nauvoo and Carthage.—Conclusion.

The next morning (Thursday, June 27th) Joseph requested Dan Jones to go down and inquire of the guard the cause of the noise made in the night. Frank Worrell, the officer of the guard, and one of the Carthage Greys, replied very bitterly to Brother Jones' inquiries and said:

"We have had too much trouble to bring old Joe here to let him ever escape alive, and unless you want to die with him, you had better leave before sundown; and you are not a d— bit better than him for taking his part; and you'll see that I can prophesy better than old Joe, for neither he nor his brother, nor anyone who will remain with them, will see the sun set today."

Joseph directed Jones to go to Governor Ford, and inform him what he

had been told by the officer of the guard. While Jones was going to the governor's quarters, he saw an assemblage of men, and heard one of them, who was apparently a leader, making a speech, saying, that "our troops will be discharged this morning in obedience to orders, and for a sham we will leave the town; but when the governor and the McDonough troops have left for Nauvoo this afternoon, we will return and kill those men, if we have to tear the jail down." This sentiment was applauded by three cheers from the crowd.

Captain Jones told the governor what had occurred in the night, what the officer of the guard had said and what he had heard while coming to see him, and earnestly solicited him to avert the danger.

Ford replied, "You are unnecessarily alarmed for the safety of your friends, sir; the people are not that cruel."

Irritated by such a remark, Jones urged the necessity of placing better men to guard them than professed assassins, and said, "The Messrs. Smith are American citizens, and have surrendered themselves to your Excellency upon your pledging your honor for their safety; they are also Master Masons, and as such I demand of you the protection of their lives."

Governor Ford's face turned pale, and Jones remarked: "If you do not do this, I have but one more desire, and that is, if you leave their lives in the hands of those men to be sacrificed—" "What is that, sir?" he asked in a hurried tone. "It is," said Jones, "that the Almighty will preserve my life to a proper time and place, that I may testify that

you have been timely warned of their danger."

Jones then returned to the prison, but the guard would not let him enter. He therefore returned to the hotel, and found Governor Ford standing in front of the McDonough troops, who were in line ready to escort him to Nauvoo.

The disbanded mob retired to the rear, shouting loudly that they were only going a short distance out of town, when they would return and kill old Joe and Hyrum as soon as the governor was far enough out of sight.

Jones called the attention of the governor to the threats then made, but he took no notice of them, although it was impossible for him to avoid hearing them.

Jones then requested the governor to give him passports for himself and friends to pass in and out of the prison, according to his promise made to the prisoners. He refused to do this, but told General Deming to give one to Doctor Willard Richards, Joseph Smith's private secretary, and a similar one to Cyrus H. Wheelock, who, previous to starting for Nauvoo that morning, said to Governor Ford:

"Sir—You must be aware by this time that the prisoners have no fears in relation to any lawful demands made against them, but you have heard sufficient to justify you in the belief that their enemies would destroy them, if they had them in their power; and now, sir, I am about to leave for Nauvoo, and I fear for those men; they are safe as regards the law, but they are not safe from the hands of traitors and midnight assassins, who thirst for their blood, and have determined to spill it; and

under these circumstances I leave with a heavy heart."

Ford replied, "I was never in such a dilemma in my life; but your friends shall be protected, and have a fair trial by the law; in this pledge I am not alone; I have obtained the pledge of the whole of the army to sustain me."

After receiving these assurances, Wheelock prepared to visit the prison. The morning being a little rainy, favored his wearing an overcoat, in the side pocket of which he was enabled to carry a six-shooter, and he passed the guard unmolested. During his visit in the prison he slipped the revolver into Joseph's pocket. This was a providential circumstance, as most other persons had been very rigidly searched. Joseph then handed the single-barrel pistol, which had been given him by John S. Fullmer, to his Brother Hyrum, and said "You may have use for this." Brother Hyrum observed, "I hate to use such things, or to see them used." "So do I," said Joseph, "but we may have to, to defend ourselves." Upon this Hyrum took the pistol.

Joseph wrote an encouraging letter to his wife, which he sent by Brother Wheelock. He also entrusted him with a verbal request to the commander of the Legion to avoid all military display and everything that would be likely to produce excitement while the governor was at Nauvoo. He was especially charged to use all the influence he possessed to have the brethren and friends of Joseph remain perfectly calm and quiet, if they respected the well-being of their Prophet and Patriarch.

At 10:30 o'clock in the forenoon Governor Ford started for Nauvoo,

escorted by that portion of his troops which felt most friendly to the prisoners, and most disposed to do right. John S. Fullmer also left the jail for Nauvoo, to assist Brother Wheelock in gathering and forwarding witnesses for the promised trial.

A letter which Joseph had written to O. H. Browning, a lawyer of Quincy, requesting him to come to the expected trial on Saturday in his professional capacity, caused considerable excitement; for the guard, knowing that a letter had been written, told the mob that it was an order from Joseph to raise the Nauvoo Legion to come and rescue him. They wanted to take the letter by force from Dan Jones, who had been delegated by Joseph to take it to Mr. Browning. Not succeeding in this, a dozen men started off with their rifles to waylay him in the woods, but Elder Jones took another road and escaped.

Shortly after dinner Colonel Markham was sent out of the jail by Joseph on an errand. As he was returning to the jail, a number of the Carthage Greys gathered around him, put him on his horse and forced him out of town at the point of the bayonet.

In the afternoon Elder John Taylor sang the hymn, "A poor wayfaring man of grief," etc., which pleased Joseph so much that he requested him to sing it again, which he did. Hyrum afterwards read extracts from Josephus.

At 4 o'clock the guard was again changed, only eight men being stationed at the jail, while the main body of the Carthage Greys were in camp about a quarter of a mile distant on the public square. A few minutes later the jailer, Mr. Stigall,

came in and told the brethren what had been done to Colonel Markham, and suggested that the prisoners would be safer in the cell, to which Joseph replied that they would go in after supper.

Mr. Stigall then withdrew, and Joseph said to Dr. Willard Richards: "If we go into the cell, will you go in with us?" The doctor answered: "Brother Joseph, you did not ask me to cross the river with you—you did not ask me to come to Carthage—you did not ask me to come to jail with you—and do you think I would forsake you now? But I will tell you what I will do: if you are condemned to be hung for treason, I will be hung in your stead, and you shall go free. Joseph said, "You cannot." The doctor replied, "I will."

In the meantime some of the guard had sent in word that they wanted some wine. Joseph gave Dr. Richards two dollars to give to them; they said one was enough, and would take no more. With this he sent for a bottle of wine, some pipes and a little tobacco. One of the guard brought them into jail; Doctor Richards uncorked the bottle, and Joseph, Elder Taylor and himself tasted some which was poured out. As the guard turned to go out, somebody called him two or three times, and he went down.

Immediately there was a little rustling at the outer door of the jail, and a cry of "Surrender," and instantly the discharge of four or five firearms followed. As Doctor Richards glanced an eye by the curtain of the window he saw about one hundred armed men around the door. This shooting was done by the guard, who, it is said, threatened the mob when they came up, and at the same time dis-

charged their guns over their heads. As the mob surrounded the building, some of them ran by the guard up the flight of stairs, burst open the door, and began firing; those who were on the outside fired in through the open window. As it was a hot day, Joseph and Hyrum and Brother Taylor had their coats off. As soon as they knew that they were attacked, Joseph sprang to his coat for his six-shooter, Hyrum for his single-barreled pistol, Elder Taylor for Colonel Markham's large hickory cane, and Doctor Richards for Brother Taylor's cane. They then endeavored to push the door to, but the balls came whistling up the stairway, and one came through the door which passed between them without injuring them. Joseph and Elders Taylor and Richards then moved to the left of the door. Hyrum, at the same time, retreated back in front of the door, when a ball came through and struck him on the left side of his nose, and as he was falling backwards a ball came through the window, entered his side and passed through his body with such force that it completely broke to pieces his watch which he wore in his vest pocket. At the same instant another ball from the door grazed his breast, entered his throat and passed into his head. A fourth ball hit him in the left leg. As he fell on his back on the floor, he exclaimed: "I am a dead man."

In this moment of extreme peril, when a complete shower of balls was flying into the room, Joseph's affection for his brother Hyrum manifested itself, and anguish forced from him the expression, as he looked toward his brother: "Oh! dear brother Hyrum!" and he reached around the

door-casing and fired his revolver into the passage. Only three of the barrels were discharged.

At the same time Elder Taylor was next to him knocking aside the guns with the cane which he had in his hand as they pointed them into the room, while Dr. Richards stood by him ready to lend any assistance with another stick. Elder Taylor continued parrying their guns until they had got them about half their length into the room, but having no more loaded firearms the prisoners deemed that further resistance was vain, and began retiring backward toward the window. Elder Taylor was just in the act of jumping out, when a ball, fired from within, struck him on his left thigh, hitting the bone and passing through to within half an inch of the other side. He fell on the window-sill, completely paralyzed, the ball having deprived him of all strength; but when one the point of falling outside, a ball, fired from the outside, struck the watch in his vest pocket and threw him back into the room. He did not know until after he reached Nauvoo, when his clothes were examined, what it was that had forced him back. After he fell on the floor, he was hit by two more balls, one of them injuring his left wrist considerably, and the other entering his leg just below the left knee. He rolled under the bed, which stood near the window in the corner of the room. While he lay there he was fired at several times by the men at the head of the stairs. One ball struck him on the left hip, which tore away the flesh in a shocking manner. Large quantities of blood were scattered around the wall and floor; all around where his head lay the plaster was knocked off

by the bullets that were fired at him.

Joseph, seeing there was no safety in the room, turned calmly from the door, dropped his pistol on the floor and sprang into the same window from which Elder Taylor had attempted to leap, when two balls pierced him from the door, and one entered his right breast from without, and he fell outward, exclaiming, "O Lord, my God!" He fell partly on his right shoulder and back, his head and neck reaching the ground a little before his feet, and he rolled instantly on his face.

In the instant Joseph fell out of the window the cry was raised, "He's leaped the window!" and the painted murderers on the stairs and in the entry ran out.

Among the murderers outside was a man, barefoot and bareheaded, without a coat, his shirt-sleeves rolled up above his elbows and his pants above his knees; he lifted Joseph and propped him against the south side of the well curb, which stood a few feet from the jail. Colonel Levi Williams then ordered four men to shoot him. They stood about eight feet from the curb and fired simultaneously. A slight cringe of the body was noticed as the balls struck him, and he fell on his face.

The ruffian who set him against the well-curb, then took a bowie-knife, with the evident intention of cutting off his head, for which, according to reports, a considerable sum of money had been offered by the mob. As he raised the knife, and was in the attitude of striking, a light, so sudden and powerful, burst from the heavens upon the bloody scene (passing its vivid chain between Joseph and the

murderers), that they were struck with terror. The arms of the ruffian that held the knife fell powerless; the muskets of the four who fired fell to the ground, and they all stood like marble statues, not having the power to move a single limb of their bodies.

After shooting him, the murderers hurried off in a disorderly manner as fast as they could. Colonel Williams shouted to some who had just commenced their retreat, to come back and help to carry off the four men who fired, who were still paralyzed. They came and carried them away by main strength to the baggage wagons, and they all fled towards Warsaw.

Dr. Richards, when he saw that Joseph was dead, withdrew from the window, thinking it of no use to leap out on a hundred bayonets then around Joseph's body. He had escaped in a most miraculous manner. He was a very large man, yet he stood unscathed in the midst of a shower of bullets, one ball only hitting him which took away the tip end of the lower part of his left ear. A prophecy which Joseph had uttered over a year previous was literally fulfilled. He said that the time would come that the bullets would fly around him like hail, and he should see his friends falling on the right and on the left, but that there should not be a hole in his garments.

Expecting the mob to return into the room, Dr. Richards rushed towards the prison door at the head of the stairs and through the entry from whence the firing had proceeded, to learn if the doors of the prison were open. As he did so, Elder Taylor called out, "Take me." When he found all the doors unbarred, he caught Elder Taylor under his arm,

and went into the dungeon or inner prison, stretched him on the floor and covered him with a bed in such a manner that he would not be seen. He said to Elder Taylor: "This is a hard case to lay you on the floor, but if your wounds are not fatal, I want you to live to tell the story."

Elder Richards expected to be shot the next moment, and stood before the door awaiting the onset. While he was in the cell a number of the mob rushed upstairs, but finding only the dead body of Hyrum they turned to go down, when a loud cry was heard, "The Mormons are coming!" which caused the whole band to rush off as hard as they could.

After it was ascertained that the mob had fled, Elder Taylor was taken from the cell to the head of the stairs and laid there. Soon a number of persons came around, among whom was a physician. He took a penknife from his pocket and made an incision in Elder Taylor's left hand for the purpose of extracting the ball therefrom. He also got a pair of carpenter's compasses and made use of them to pry out the ball. After sawing for some time with his dull penknife and prying with the compasses, he succeeded in extracting the ball, weighing about half an ounce.

Elder Taylor lay in his wounded condition till near midnight, before the Doctor could get any help or refreshments for him, nearly all the inhabitants of Carthage having fled in terror.

Elder Richards sent a communication that evening to Nauvoo, addressed to Governor Ford, General Dunham, General Markham and Emma Smith, Joseph's wife, informing

them of the fatal occurrence, and also that the citizens were afraid of being attacked; but that he had given them assurances that they should not be; to which a postscript was added.

While these terrible scenes were being enacted in Carthage, Governor Ford was in Nauvoo, where he delivered a most infamous and insulting speech to the people, who listened to him with indignation. As soon as he was through he immediately started with his troops, on his return trip to Carthage. The scenes which subsequently transpired there and in Nauvoo are described by an eyewitness—Dr. B. W. Richmond, a former friend of the Prophet—in the following language:

"Governor Ford, with his troops, when three miles out from Nauvoo, met the messenger who had been dispatched to that city with the news, arrested him and took him back to Carthage, fearing that the Mormons would arise and avenge the blood of their leaders before he could place himself at a safe distance. At Carthage he found all parties in the utmost consternation. The inhabitants were hastily packing up and fleeing for their lives. Old men, women and children, with cart and wagon loads of furniture and bedding, and droves of cattle, hogs and mules, fled in the greatest confusion from the blood-stained town. Dr. Richards, Taylor, Hamilton and a Mr. Southwick were the only living persons left in the town during the night, and they kept watch by the dead bodies.

"On the next day the corpses, wet with blood, were put into boxes of rough oak boards, covered with prairie hay and an Indian horse blanket, and thus were carried to Nauvoo. Meanwhile Governor Ford had endorsed an order to the Nauvoo Legion to defend their city till help could be sent them, and had sent a letter to Mrs. Emma Smith, by Dr. Richards, advising quiet and patience, and in twenty minutes thereafter was hurrying over the prairie towards Quincy, confidently expecting that the morrow's sun would find only heaps of stones and ashes to mark the place where Carthage had been. Three days later he was receiving and making fashionable calls in Quincy.

"Intelligence of the death of the Smiths reached Nauvoo early in the morning after the

assassination, and fell with terrible effect upon the entire community. The Prophet of God had been slain by the ungodly. Their feelings were akin to those of the early Apostles when they learned that Jesus had been crucified."

To this we will add that the night after the murder was one of horror to many. Numbers of the Saints arose from sleepless couches to go forth and relate to their neighbors the singular feelings they had through the night. But when they emerged from their dwellings and heard the dreadful tidings of the martyrdom, the cheeks of all were blanched and the breath suspended, as they listened to the tale of horror.

On the day of the murder those of the Twelve Apostles who were on missions, as well as other Elders, had warnings that something dreadful had happened. They felt cast down and a spell of horror seemed to rest upon them. Some wept without knowing why they should do so, except that they were filled with unaccountable sadness and gloom. Not until they received the news of the death of Joseph and Hyrum was the cause of these feelings explained.

About 8 o'clock in the morning of June 28th, Dr. Richards started for Nauvoo with the bodies of Joseph and Hyrum on two wagons, accompanied by their brother, Samuel H. Smith, Mr. Hamilton and a guard of eight soldiers who had been detached for that purpose by General Deming. The bodies were covered with bushes to keep them from the hot sun. They were met by a great assemblage of the citizens of Nauvoo, on Mulholland Street, about a mile east of the Temple, about 3 p. m., under the direction of the city marshal.

The city council, the Lieut.-Gen-

eral's staff, Major-General Jonathan Dunham and staff, the acting Brigadier-General Hosea Stout and staff-commanders and officers of the Legion, and several thousands of the citizens were there, amid the most solemn lamentations and wailings that ever ascended into the ears of the Lord of Hosts, to be avenged of their enemies.

While preparations were being made to receive the bodies, Dr. Richmond repaired to the tavern of the Prophet, to witness the scene with his family. His own words will best describe the heart-rending details. He says:

"When I entered the Mansion I found the wife of Joseph seated in a chair in the center of a small room, weeping and wailing bitterly, in a loud and unrestrained voice, her face covered with her hands. Rev. Mr. Greene came in, and as the bitter cries of the weeping woman reached his ears, he burst forth in tones of manly grief, and, trembling in every nerve, approached Mrs. Smith and exclaimed: 'Oh, Sister Emma, God bless you.' Then clasping her head in his hands, he uttered a long and fervent prayer for her peace, protection and resignation. The first words the poor woman uttered were: 'Why, oh God, am I thus afflicted? Why am I a widow and my children orphans? Thou knowest I have always trusted in thy law.' Mr. Greene rejoined to her that this affliction would be to her a crown of life. She answered quickly: 'My husband was my crown; for him and my children I have suffered the loss of all things; and why, oh God, am I thus deserted, and my bosom torn with this tenfold anguish?'

"I passed into the next room, and the aged mother of Joseph and Hyrum came up to me, with a gaze of wild despair, and clasping me with both hands she asked me why they had shot her dear children. Her eyes were dry, and her anguish seemed too deep for tears. She paced the room, turned around, went to the window, and then to the door of the room where Joseph's wife was still weeping, and Mr. Greene still praying.

"In another room the children of Joseph were huddled together, the eldest, an adopted daughter, I think, being about eighteen. Two young boys were lying on the floor, and the other two were kneeling over them, mingling their grief in one wild scream of childish despair.

"At the house of Hyrum, a little way off, the scene was not less heartrending. His wife had gathered her family of four children into the sitting-room, and the youngest, about four years old, sat on her lap. The poor and disabled that fed at the table of her husband, had come in and formed a group of about twenty around the room. They were all sobbing and weeping, each expressing his grief in his own peculiar way. Mrs. Smith seemed stupefied with horror at the deed.

"While these scenes were being enacted in the city, the bodies were on the way from Carthage. To preserve peace and prepare the citizens to endure the ordeal with resignation, a general assembly was called at 10 o'clock a. m., which was addressed by W. W. Phelps, and by Col. Buckmaster, of Alton, aide-de-camp to Governor Ford.

"No one thought of revenge; all seemed overpowered with grief. At 3 o'clock in the afternoon the bodies arrived in charge of the marshal, Samuel H. Smith, a surviving brother of the murdered men, and followed by Dr. Richards and Mr. Hamilton, of Carthage. They were received near the Temple grounds by General Joseph Smith's staff, the major-general and staff, the brigadier-general and staff, and other commanders of the Legion, the city council and a vast concourse of citizens.

"The officials formed around the bodies, the masses silently opening to give them way, and as the mournful procession moved on, the women broke out in lamentations at the sight of the two rude boxes in the wagons, covered by the Indian blankets. The weeping was communicated to the crowd, and spread along the vast waves of humanity extending from the Temple to the residence of the Prophet. The groans and sobs and shrieks grew deeper and louder, till the sound resembled the roar of a mighty tempest, or the slow, deep roar of the distant tornado.

"When the bodies arrived at the mansion of Mrs. Emma Smith, the people, numbering eight or ten thousand, mostly Mormons, and in close sympathy with the deceased, pressed about the house, and the loud wails of the mourners outside, and of the family within, were truly terrible. Means to divert the multitude were finally in requisition, to aid in making way for the removal of the bodies into the house. Judge Phelps, Dr. Richards and Messrs. Woods and Reid—the two latter having been the Smiths' counsel—moved to different places and began addressing them. Mr. Woods, who was from Fort Madison, and a lawyer of high standing, was very severe in his condemnation of the

whole affair, and censured Governor Ford in particular for the careless and guilty part he had acted in not protecting the prisoners.

"The bodies were carried into the dining-room, and about a dozen resolute men who could stand the scent of blood were selected to lay them out. This occupied an hour or more, and they were then ranged under the west windows of the room, and their families were brought in to take a first look of the dead husbands, children and fathers. As the door opened the Prophet's wife entered with two attendants. She advanced a few steps towards the body of Hyrum, swooned and fell to the floor. Her friends raised her up and gave her water, but she fainted again, and was carried out insensible.

"Six times she attempted to see the bodies, and six times she was removed in the arms of her two attendants. Hyrum's wife next entered the room with her four children, supported by no one, she having resolved to brave the scene with her poor orphans. She trembled at every step, and nearly fell, but reached her husband's body, kneeled down by him, clasped her arms around his head, turned his pale face upon her heaving bosom, and then a gushing, plaintive wail burst from her lips: 'O! Hyrum, Hyrum! Have they shot you, my dear Hyrum—are you dead? O! speak to me, my dear husband. I cannot think you are dead, my dear Hyrum!' She drew him closer and closer to her bosom, kissed his pale lips and face, put her hands on his brow and brushed back his hair. Her grief seemed to consume her, and she lost all power of utterance. Her two daughters and the two young children clung, some around her neck and some to the body, falling prostrate upon the corpse, and shrieking in the wildness of their wordless grief. In about ten minutes Mrs. Emma Smith, wife of the Prophet, came again into the room, between two attendants, in a half swooning state. She came toward the body of Hyrum, and knowing that the sensation of feeling a cold, dead body exerts a calming effect on the human nerves, I took her hand and laid it on Hyrum's brow, and in a moment her strength returned. She murmured something in a low tone that I did not hear, her eyes opened and she said to her friends: 'Now I can see him; I am strong now.' She walked alone to her husband's bed, kneeled down, clasped him around his face, and sank upon his body. Suddenly her grief found vent, and sighs and groans and words and lamentations filled the room. 'Joseph, Joseph,' said she, 'are you dead? Have the assassins shot you?' Her chil-

dren, four in number, gathered around their weeping mother, and the dead body of the murdered father, and grief that words cannot embody seemed to overwhelm the whole group. She continued to speak in low tones, but none of the words were audible save those which I have recorded. * * *

"The multitude dispersed about dark, and the next day was set apart for the people to come and see the bodies of the two brothers. They commenced assembling at an early hour, and the city, the river, and the surrounding country swarmed with men and women during the whole day.

"The scene around the bodies of the dead men was too horrible to witness. Hyrum was shot in the brain, and bled none, but by noon his body was so swollen—the neck and face forming one bloated mass—that no one could recognize it. Joseph's blood continued to pour out of his wounds, which had been filled with cotton; the muscles relaxed and the gory fluid trickled down on the floor and formed in puddles across the room. Tar, vinegar and sugar were kept burning on the stove to enable persons to stay in the apartment. In order to see the bodies, thousands passed in at one door and out at another; from morning till night they came and went, and in the house for the livelong day the lament of sorrow was heard.

"The day was clear; the sun stole down on the western sky and set in a cloudless field of blue, glancing his rays on the thronging mass of nearly 20,000 persons, that now began to move off in every direction. The rooms were then cleared, and the bodies put in coffins and concealed in a small closet opening from the dining hall. Two bags of sand had been prepared, and also two rough outside coffins into which the others were apparently to be put, but instead of that, these outside boxes received the bags of sand and were sealed up. Wm. W. Phelps had called the populace away to read to them the sixth chapter of Revelation. The Prophet, on the day before his death, while in jail at Carthage, had sent word to his followers to read that chapter, for it was about to be fulfilled. * * *

"The multitude, after the reading, returned to the residence of Joseph Smith, and received what they supposed to be the bodies of the two men, but in reality the two bags of sand. The families of the Smiths had resolved on burying the bodies secretly, and concealing the fact from all persons but twelve chosen friends and the families of the murdered men. The coffins containing the bodies remained secreted in

the small closet, while the boxes and bags of sand were carried in solemn procession to the city cemetery."

The Church historian writes:

"About midnight the coffins containing the bodies were taken from the Mansion by Dimick B. Huntington, Edward Hunter, William D. Huntington, William Marks, Jonathan H. Holmes, Gilbert Goldsmith, Alpheus Cutler, Lorenzo D. Wasson and Philip B. Lewis, preceded by James Emmett as guard, with his musket. They went through the garden, round by the pump, and were conveyed to the Nauvoo House (which was then built to the first joists of the basement), and buried in the basement story.

"After the bodies were interred, and the ground smoothed off as it was before, and chips of wood and stone and other rubbish thrown over, so as to make it appear like the rest of the ground around the graves, a most terrific shower of rain, accompanied with thunder and lightning, occurred, and obliterated all traces of the fact that earth had been newly dug.

"The bodies remained in the cellar of the Nauvoo House, where they were buried, until the fall, when they were removed by Dimick B. Huntington, William D. Huntington, Jonathan H. Holmes and Gilbert Goldsmith, at Emma's request, to near the Mansion, and buried side by side, and the Bee House then moved and placed over the graves."

Apostle Parley P. Pratt gives the following description of the Prophet's personal appearance and characteristics:

"President Joseph Smith was in person tall and well built, strong and active; of a light complexion, light hair, blue eyes, very little beard, and of an expression peculiar to himself, on which the eye naturally rested with interest, and was never weary of beholding. His countenance was ever mild, affable, beaming with intelligence and benevolence; mingled with a look of interest and an unconscious smile, or cheerfulness, and entirely free from all restraint or affectation of gravity; and there was something connected with the serene and steady penetrating glance of his eye, as if he would penetrate the deepest abyss of the human heart, gaze into eternity, penetrate the heavens and comprehend all worlds.

"He possessed a noble boldness and independence of character; his manner was easy and familiar; his rebuke terrible as the lion; his

benevolence unbounded as the ocean; his intelligence universal, and his language abounding in original eloquence peculiar to himself—not polished—not studied—not smoothed and softened by education and refined by art; but flowing forth in its own native simplicity, and profusely abounding in variety of subject and manner. He interested and edified, while, at the same time, he amused and entertained his audience; and none listened to him who were ever weary with his discourse. I have even known him to retain a congregation of willing and anxious listeners for many hours together, in the midst of cold or sunshine, rain or wind, while they were laughing at one moment and weeping the next. Even his most bitter enemies were generally overcome, if he could once get their ears. * * *

"In short, in him the characters of a Daniel and a Cyrus were wonderfully blended. The gifts, wisdom and devotion of a Daniel were united with the boldness, courage, temperance, perseverance and generosity of a Cyrus. And had he been spared a martyr's fate till mature manhood and age, he was certainly endowed with powers and ability to have revolutionized the world in many respects, and to have transmitted to posterity a name associated with more brilliant and glorious acts than has yet fallen to the lot of mortals. As it is, his works will live to endless ages, and unnumbered millions yet unborn will mention his name with honor, as a noble instrument in the hands of God, who, during his short and youthful career, laid the foundation of that kingdom spoken of by Daniel the Prophet, which should break in pieces all other kingdoms and stand forever."

In conclusion we copy the following from the Book of Doctrine and Covenants:

"Joseph Smith, the Prophet and Seer of the Lord, has done more (save Jesus only) for the salvation of men in this world, than any other man that ever lived in it. In the short space of twenty years, he has brought forth the Book of Mormon, which he translated by the gift and power of God, and has been the means of publishing it on two continents; has sent thefulness of the everlasting gospel which it con-

tained to the four quarters of the earth; has brought forth the revelations and commandments which compose this Book of Doctrine and Covenants, and many other wise documents and instructions for the benefit of the children of men; gathered many thousands of the Latter-day Saints, founded a great city; and left a fame and name that cannot be slain. He lived great, and he died great in the eyes of God and his people, and like most of the Lord's anointed in ancient times, has sealed his mission and his works with his own blood—and so has his brother Hyrum. In life they were not divided and in death they were not separated. * * *

"Hyrum Smith was 44 years old in February, 1844, and Joseph Smith was 38 in December, 1843; and henceforward their names will be classed among the martyrs of religion; and the reader in every nation will be reminded that the Book of Mormon, and this Book of Doctrine and Covenants of the Church, cost the best blood of the nineteenth century to bring them forth for the salvation of a ruined world: and that if the fire can scathe a *green tree* for the glory of God, how easy it will burn up the 'dry trees' to purify the vineyard of corruption. They lived for glory; they died for glory, and glory is their eternal reward. From age to age shall their names go down to posterity as gems for the sanctified.

"They were innocent of any crime, as they had often been proved before, and were only confined in jail by the conspiracy of traitors and wicked men; and their *innocent blood* on the floor of Carthage jail is a broad seal affixed to 'Mormonism' that cannot be rejected by any court on earth; and their *innocent blood* on the escutcheon of the State of Illinois, with the broken faith of the State as pledged by the governor, is a witness to the truth of the everlasting gospel, that all the world cannot impeach; and their *innocent blood* on the banner of liberty, and on the *magna charta* of the United States, is an ambassador for the religion of Jesus Christ, that will touch the hearts of honest men among all nations; and their *innocent blood*, with the innocent blood of all the martyrs under the altar that John saw, will cry unto the Lord of hosts, till he avenges that blood on the earth. Amen."

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"What thou seest, write in a book." REV. 1:11.

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ZION'S CAMP

In the fall of 1833 the Saints were driven out of Jackson County, Missouri, into Clay County, by a lawless mob. Parley P. Pratt and Lyman Wight were sent as messengers by the exiled Saints to Kirtland, Ohio, where they, after their arrival, gave a full report of the persecutions and mobbings to the Prophet Joseph, who asked of the Lord what he should do in the matter. In answer to his inquiry he received a revelation on February 24, 1834, in which the Lord commanded him to gather the strength of his house—the young and middle-aged men from the various branches and conferences of the Church in the East, and march with them to Missouri, to assist the brethren who had been driven out of Jackson County a few months previous to return to their inheritances. The Lord wanted five hundred men to go on this important mission, if they could be obtained, but if not, less would do; only he gave a strict commandment that no less than one hundred men should go up. (Doc. & Cov., Sec. 103.) Two days later (February 26th) Joseph Smith and Parley P. Pratt left Kirtland to obtain volunteers for the purpose named.

Sidney Rigdon, Hyrum Smith, Frederick G. Williams, Orson Hyde, Orson Pratt and Lyman Wight, who had been called by revelation, also started out two and two on a similar mission. (See page 414.) Before starting, a council was held, in which Joseph was accepted as commander-in-chief of the armies of Israel and leader of those who should volunteer. The Elders named visited the various branches of the Church in the East, pleading the cause of Zion, asking the Saints to assist in her redemption by contributing of their substance to relieve the distress of their brethren who had been driven from their homes and now were exiles in a land of strangers, largely depending upon the kindness of friends for means of living. The response to this call was quite general, and the spirit of the Lord also rested upon a number of the young men belonging to the Church, who cheerfully volunteered to go on that great and important mission. They commenced to assemble in Kirtland in the latter part of April and beginning of May, 1834, ready to sacrifice their time, property and lives, if necessary, in the interest of their afflicted brethren.

On the 1st of May, more than twenty of the brethren left Kirtland for Missouri, accompanied by four baggage wagons, and traveled to New Portage, a village about sixty miles southwest of Kirtland, which had been selected as a place of rendezvous for the company. They were followed by others, and on the 5th Joseph started from Kirtland with about one hundred men, well supplied with clothing and other necessities to carry to their brethren and sisters in Missouri, who had been robbed and plundered of nearly all their effects. They had also provided themselves with horses and wagons, firearms and all sorts of ammunition of war of the most portable kind for self-defense, knowing as they did that their enemies were numerous on every hand. Sidney Rigdon, Oliver Cowdery and a few brethren who worked on the Temple were all that were left in Kirtland, save the aged and the women and children, when the Camp started for Missouri. Joseph's company arrived at New Portage on the 6th, where about fifty other brethren awaited their arrival. On the 7th preparations were made for traveling. All the moneys in possession of the several members of the Camp were gathered and placed in the hands of Frederick G. Williams, who was appointed paymaster of the company. Zerubbabel Snow was appointed commissary-general. The whole company now consisted of 150 men, accompanied by 20 baggage wagons, but before it arrived in Missouri a number of other brethren hailing from various parts of the country joined the Camp at different points along the road of travel. The entire company consisted mostly of young men, and nearly all were Eld-

ers, Priests, Teachers and Deacons. Joseph writes:

"Through the remainder of this day (May 7, 1834) and a part of the 8th, I continued to organize the company, appoint such other officers as were required, and gave such instructions as were necessary for the discipline, order, comfort and safety of all concerned. I also divided the whole band into companies of twelve, leaving each company to elect its own captain, who assigned each man in his respective company, his post and duty, generally in the following order: Two cooks, two firemen, two tent men, two watermen, one runner, two wagoners and horsemen, and one commissary. We purchased flour and meal, baked our own bread and cooked our own food, generally, which was good, though sometimes scanty; and sometimes we had johnny-cake, or corn-dodger, instead of flour bread. Every night before retiring to rest, at the sound of the trumpet, we bowed before the Lord in the several tents, and presented our thank-offerings with prayer and supplication; and at the sound of the morning trumpet, about 4 o'clock, every man was again on his knees before the Lord, imploring his blessing for the day.

"After completing the organization of the companies on the 8th, we recommenced our march towards Zion, and pitched our tents for the night in a beautiful grove, at Chippeway, 12 miles from New Portage.

"On the 9th, we proceeded onward, and on Saturday the 10th, passing through Mansfield, encamped for the Sabbath in Richfield township. * * *

"Sunday 11th, Elder Sylvester Smith preached, and the company received the Sacrament of bread and wine.

"Monday, 12th, we left Richfield, for the Miami River, where we arrived, after daily marches, on the 16th. We forded the Miami River with our baggage wagons, and the men waded through the water.

"On the 17th of May, we crossed the State line of Ohio, and encamped for the Sabbath just within the limits of Indiana, having traveled 40 miles that day. Our feet were very sore and blistered, our stockings wet with blood, the weather being very warm. This night one of our enemies' spies attempted to get into our camp, but was prevented by our guards. We had our sentinels posted every night, on account of spies who were continually striving to harass us, steal our horses, etc.

"Sunday, 18th, we had preaching as usual, and the administration of the Sacrament.

"Monday, 19th, although threatened by our enemies that we should not, we passed through Candalia quietly and unmolested; all the inhabitants were silent, and appeared as though possessed with fear. At night we encamped on an eminence, where we lost one horse.

"Wednesday, 21st, we forded White River.

"Sunday, 25th, arrived at the State line of Illinois. We had no meeting, but attended to washing, baking and preparing to resume our journey, which we did on Monday the 26th; and at night were aroused by the continual threats of our enemies. Notwithstanding our enemies were continually breathing threats of violence, we did not fear, neither did we hesitate to prosecute our journey, as God was with us, and his angels went

before us, and the faith of our little band was unwavering. We know that angels were our companions, for we saw them.

"On Tuesday, the 27th, we arrived at the deep river Kaskaskia, where we found two skiffs, which we lashed together, and on which we ferried our baggage across the stream. We then swam our horses and wagons, and when they arrived at the opposite shore, the brethren attached ropes to them and helped them out of the water and up the steep bank. Some of the brethren felled trees across the river, on which they passed over. Thus we all safely passed the river, and the day following arrived at Decatur, where another horse died.

"Saturday evening, May 31st, we encamped one mile from Jacksonville, and made preparations for the Sabbath."

Thus through the State of Indiana and Illinois, the Camp traveled on, pitching their tents by the wayside and in the wilderness, stopping occasionally for a few days to refresh their overworked teams. The wagons were so filled with baggage that the brethren had to travel the greatest portion of the way on foot, and the roads were so bad, especially in the beginning of the journey, that they had to assist the teams and draw the wagons through bad places with ropes. The brethren always remained in camp on the Sabbath day to hold divine service, and partake of the Sacrament. On the occasion of their holding public worship, the people in the vicinity of their encampment would attend and wonder much at the doctrines they heard, being puzzled to know what sects they belonged to.

Such a company of men traveling in this manner through the country did not fail to excite the curiosity of the people; and every effort was made by them to learn the names of the leaders, the business, object and destination of the expedition; but in this they failed, as it was Joseph's instructions to the members of the company not to make these things known. There were several boys in the expedition, and at times these were questioned by strangers, but with very ungratifying results. Among the number of boys so questioned was George A. Smith, afterwards one of the counselors to President Brigham Young. The questions and answers were about like this: "My boy, where are you from?" "From the East." "Where are you going?" "To the West." "What for?" "To see where we can get land cheapest and best." "Who leads the camp?" "Sometimes one, sometimes another." "What names?" "Captain Wallace, Major Bruce, Orson Hyde, James Allred, etc."

The people not unfrequently, however, suspected they were "Mormons," and many times the little band was threatened with destruction. A circumstance in the experience of Parley P. Pratt furnishes us further testimony of the presence of angels with this expedition. Elder Pratt was chiefly engaged as a recruiting officer. And on one occasion, when he had traveled all night to overtake a small company he was conducting to the main company, he camped at noon on a broad level plain to let his horse feed. No habitation was near. Stillness and repose reigned around him. "I sank down," he says, "overpowered with a deep sleep, and might

have lain in a state of oblivion till the shades of night had gathered about me, so completely was I exhausted for the want of sleep and rest; but I had only slept a few moments till the horse had grazed sufficiently, when a voice, more loud and shrill than I had ever before heard, fell upon my ear, and thrilled through every part of my system; it said: 'Parley, it is time to be up and on your journey.' In the twinkling of an eye I was perfectly aroused, I sprang to my feet so suddenly that I could not at first recollect where I was, or what was before me to perform. I afterwards related the circumstance to Brother Joseph Smith, and he bore testimony that it was the angel of the Lord who went before the Camp, who found me overpowered with sleep, and thus awoke me."

Joseph continues his account of the journey as follows:

"Sunday, June 1st, 1834, we had preaching, and many of the inhabitants came to hear. Elder John Carter, who had formerly been a Baptist preacher, spoke in the morning, and was followed by four other Elders in the course of the day, all of whom had formerly been preachers for different denominations. When the inhabitants heard these Elders, they appeared much interested, and were very desirous to know who we were, and we told them one had been a Baptist preacher, and one a Campbellite; one a Reformed Methodist, and another a Restorationer, etc. During the day, many questions were asked, but no one could learn our names, profession, business, or destination; and although they suspected we were 'Mormons,' they were very civil.

"Our enemies had threatened that we should not cross the Illinois River, but on Monday, the 2nd, we were ferried over without any difficulty. The ferryman counted, and declared there were five hundred of us; yet our true number was only about one hundred and fifty. Our company had been increased since our departure from Kirtland, by volunteers from different branches of the Church through which we had passed. We encamped on the bank of the river until Tuesday, the 3rd.

"During our travels we visited several of the mounds which had been thrown up by the ancient inhabitants of this county, Nephites, Lamanites, etc., and this morning (June 2nd) I went up on a high mound, near the river, accompanied by the brethren. From this mound we could overlook the tops of the trees and view the prairie on each side of the river as far as our vision could extend; and the scenery was truly delightful. On the top of the mound were stones which presented the appearance of three altars having been erected one above the other, according to the ancient order; and human bones were strewn over the surface of the ground. The brethren procured a shovel and hoe, and removing the earth to the depth of about one foot discovered a skeleton of a man, almost entire, and between his ribs the stone point of a Lamanitish arrow, which evidently produced his death. Elder Burr Riggs retained the arrow. The contemplation of the scenery around us produced peculiar sensations in our bosoms; subsequently the visions of the past being opened to my understanding by the spirit of the Almighty, I discovered that the

person whose skeleton we had seen was a white Lamanite, a large, thick-set man, and a man of God. His name was Zelph. He was a warrior and chieftain under the great Prophet Omandagus, who was known from the Eastern seas to the Rocky Mountains. The curse was taken from Zelph, or, at least, in part; one of his thigh bones was broken by a stone flung from a sling, while in battle years before his death. He was killed in battle, by the arrow found among his ribs, during the last great struggle with the Lamanites.

"Continuing our journey on the 4th, we camped on the banks of the Mississippi River. At this place we were somewhat afflicted, and our enemies strongly threatened that we should not cross over into Missouri. The river being a mile and a half wide, and having but one ferry-boat, it took two days for us to pass over. While some were ferrying, others were engaged in hunting, fishing, etc. As we arrived, we encamped on the bank, within the limits of Missouri. While at this place, Sylvester Smith rebelled against the order of the company, and gave vent to his feelings against myself in particular. This was the first outbreak of importance which had occurred to mar our peace since we commenced the journey."

This Sylvester Smith, who afterwards apostatized, exhibited a selfish and, with others, a quarrelsome spirit. One evening when provisions in camp were scarce, Elder Parley P. Pratt called upon Sylvester Smith for something to eat; and although Smith had food, he refused to minister to Brother Pratt, and sent him to some

one else. The end of it was that Brother Pratt had to retire hungry. Joseph being told of this, severely reproofed the offender; and whether that reproof continued to gall the feelings of Sylvester Smith or not, we cannot say. But at any rate, as soon as they crossed the Mississippi, this same man and Lyman Wight made an effort to divide the camp. The company had first taken up quarters in the woods on the bank of the river; but being, threatened by their enemies, Joseph decided that it would be better to move out into the open prairie. With this arrangement some were dissatisfied, as it took them away from firewood. Lyman Wight and Sylvester Smith turned aside with their companies and went into camp before leaving the timber; and as the other companies came along, they would hail the captains of them, and ask them if they were following General Wight or some other man. At this some companies hesitated a moment, and then drove out to the plain where the ensign had been planted to mark the place Joseph had chosen for the encampment. Those who had turned aside, and made an effort to divide the camp, came up also and were called upon to give an account for their conduct. They acknowledged their error and were forgiven.

On one occasion, when there was a rebellious spirit in camp, Joseph reproofed the brethren for indulging in such a spirit, and said they would meet with misfortunes, difficulties and hindrances. "You will know it," said he, "before you leave this place." He exhorted them to humble themselves before the Lord and become united that they might not be scourged. The next morning a most singular

occurrence happened. Every horse in the camp was so badly foundered that they could scarcely be led a few rods to water.

When Joseph learned this, he told the brethren, for a witness, that God had his eye upon them; that those who would humble themselves before the Lord, should know that the hand of God was in this misfortune, and their horses should be restored to health. By noon of that day the horses were as nimble as ever, with the exception of one, which soon afterwards died, and that belonged to Sylvester Smith, who had been most rebellious.

On another occasion, Joseph got up on a wagon wheel and called the people of the Camp together. He had been led before to warn them, and he was again directed to prophesy unto them. After giving them much good advice, and exhorting them to faithfulness and humility, he told the brethren that the Lord had revealed to him that a scourge would come upon the Camp, in consequence of the fractious and unruly spirits that appeared among them. Still, if they would repent and humble themselves before the Lord, the scourge might, in a great measure, be turned away, "but as the Lord lived," he said, "the Camp will have to suffer for giving way to unruly tempers."

As we proceed we shall see how literally his words were fulfilled. The following incident will serve still further to show the nature of the spirit which possessed some of the members of the Camp. The commissary had on a certain occasion purchased 25 gallons of honey and a dozen hams. The hams were cured after the Western fashion, and as

there were not enough of them to supply the different companies or messes in the Camp with a ham apiece, Joseph's company agreed to do without any, and having no flour, they made their supper on mush and honey. In their tired condition, however, that kind of food scarcely satisfied their hunger. Just as they had finished eating, some six of the hams were brought to the tent door and thrown down by persons who exclaimed in anger, "We don't want to eat dirty, stinking meat." Joseph had the ham cooked, and he and his company found it quite sweet, and they had an excellent feast.

During the journey the brethren of the Camp often came in contact with snakes, many of which were of a poisonous character. Joseph instructed them not to kill a serpent, bird or animal of any kind during the journey, unless it were necessary to preserve themselves from hunger. On one occasion some of the brethren, while pitching Joseph's tent, saw three rattlesnakes, and were about to kill them; but Joseph told them to let them alone, and not to hurt them. He then proceeded to explain to them what was right under the circumstances. He asked them how the serpent would ever lose its venom while the servants of God possessed the same disposition, and made war upon serpents whenever they saw them? "Men," said he, "must first become harmless themselves, before they can expect the brute creation to be so. When men lose their vicious dispositions and cease to destroy the animal race, the lion and the lamb can dwell together, and the sucking child play with the serpent with safety."

One day a brother in camp by the

name of Solomon Humphrey, who was older than most of the brethren, became very tired through traveling, and lay down on the prairie to rest. He soon fell asleep. At the time he dropped asleep he had his hat in his hand. When he awoke, he saw a rattlesnake coiled up between his hat and himself, and not more than a foot from his head. Just at this moment some of the brethren came up, and gathered around him, saying: "It is a rattlesnake, let us kill it;" but Brother Humphrey said: "No, I'll protect him; you shan't hurt him, for he and I have had a good nap together." The snake had not hurt him, and, remembering Joseph's advice, he left it to crawl away in peace.

June 6th, the Camp resumed the journey westward, leaving the Mississippi River, and in the evening of the 7th the expedition reached the Allred settlement on Salt River, in Monroe County, Missouri. They camped in a grove near a spring of water, and here Joseph resolved to refresh his men and teams by resting a few days, there being a branch of the Church at that place known as the Salt River Branch. On the 8th they were rejoined by Hyrum Smith and Lyman Wight, who had parted from the main company for the purpose of going into Michigan, to raise from among the several branches of that State volunteers to assist in redeeming Zion. The addition of these volunteers swelled the number in the Camp to two hundred and five men, and twenty-five baggage wagons, with two or three horses to each. During this stay of several days at Salt River, a reorganization took place. Lyman Wight, who was somewhat acquainted with military

evolution and tactics, and withal a bold, fearless man, was elected general of the Camp. Joseph chose a company of twenty men to serve as his life-guard, of whom his brother Hyrum was made captain. The rest of the men were organized into companies as at New Portage. The general of the Camp drilled these men in military style, inspected their fire-locks, and ordered a discharge of them at target by platoons—and, in short, prepared them for effective service, should the emergency arise for them to use force to retain their possessions in Zion.

As soon as the encampment was formed on Salt River, Parley P. Pratt and Orson Hyde were sent as delegates to wait upon Governor Dunklin at Jefferson City, and request him to call out a sufficient military force to reinstate the Saints in the possession of their homes. In the interview they had with the governor, he frankly admitted the justice of the demand, but expressed fears that if he should so proceed, it would excite civil war, and deluge the whole country with blood. He advised these delegates to counsel their people, for the sake of peace, to sell the lands from which they had been driven. To this the delegates refused to consent, saying, "We will hold no terms with land pirates and murderers. If we are not permitted to live on the lands we have purchased of the United States, and be protected in our rights and persons, they will at least make a good burying ground in which to lay our bones; and we shall hold on to our possessions in Jackson County for this purpose at least." The governor could not, and did not blame them; but he

trembled for the country, and dared not carry out what he admitted to be the plain imperative duties of his office.

Elders Pratt and Hyde rejoined the Camp not far from the line of Ray County. As soon as they arrived, the Prophet Joseph, his brother Hyrum, Lyman Wight and some others repaired to a grove, and heard their report.

"After hearing our report," says Elder Parley P. Pratt, "the President (Joseph Smith) called on the God of our fathers to witness the justice of our cause, and the sincerity of our vows, which we engaged to fulfil whether in this life or the life to come. For, as God lives, truth, justice and innocense shall triumph, and iniquity shall not reign."

While the Camp was journeying towards Clay County, Missouri, the citizens of that county held a meeting June 16th, agreeable to the call of John F. Ryland, circuit judge. This meeting was attended by about one thousand people, including the brethren who had been expelled from Jackson County. A deputation from the Jackson mob, which was also present, laid a proposition before the meeting respecting the brethren's lands and properties from which they were driven in that county. These propositions were apparently fair, but were in reality a sham, as they were of such a character that the brethren could not comply with them. Before any conclusion was arrived at, the meeting broke up in confusion, through one Missourian stabbing another. The man killed was a mobber, who had whipped one of the Saints nearly to death, and boasted of having done the same to many more.

From this meeting about fifteen of the Jackson County mobbers, with Samuel C. Owens and James Campbell at their head, started for Independence, to raise an army sufficient to meet Joseph and the Camp before they could reach Clay County. As James Campbell was adjusting his pistols in his holsters, previous to starting, he swore, "The eagles and turkey buzzards shall eat my flesh if I do not fix Joe Smith and his army so that their skins will not hold shucks, before two days are passed." He and his companions went to the ferry and undertook to cross the Missouri River after dusk, but the angel of God saw fit to sink the boat in the middle of the river, and seven out of twelve that attempted to cross were drowned. "Thus suddenly and justly went they to their own place by water. Campbell was among the missing. He floated down the river some four or five miles, and lodged upon a pile of drift-wood, where the eagles, buzzards, ravens, crows and wild animals ate his flesh from his bones, to fulfil his own words, and left him a horrible looking skeleton of God's vengeance; which was discovered about three weeks after by one Mr. Purtle."

Owens saved his life only, after floating four miles down the stream, where he lodged upon an island, "swam off naked about daylight, borrowed a mantle to hide his shame, and slipped home rather shy of the vengeance of God."

This calamity, however, did not discourage the mobbers, who gathered in large numbers from the surrounding counties to prevent the arrival of Joseph and his brethren on the scene of action.

In the meantime the brethren of the Camp advanced slowly. After leaving Salt River on the 12th, they traveled fourteen miles and camped on the prairie. Continuing their march daily they pitched their tents one mile from Richmond, Ray County, on the 18th.

Threats were made that they should not pass through Richmond, and rumor had it that an army was in waiting to intercept them. Daylight of the 19th of June saw them, in spite of the threats, quietly passing through the town before the inhabitants had arisen from their slumbers, and they met no opposition. When they broke camp in the morning, they designed reaching Clay County that day, but they met with so many reverses in the day's march, such as wagons breaking down, wheels running off, etc., that they failed to accomplish it. Early in the evening they went into camp on an elevated piece of ground between two branches of Fishing River, having traveled about fifteen miles during the day.

A plan had been laid for the complete destruction of "Joe Smith's Army," as Zion's Camp was called by the Missourians; and now the time for its execution had arrived. A mob of two hundred had been raised in Jackson County, which was to cross the Missouri into Clay County, about the mouth of Fishing River, where a man named Williams kept a ferry. This mob were to be joined by a party of sixty from Richmond at the fords of Fishing River; and still by another mob, seventy in number, from Clay County. Indeed, it looked as if Joseph's little band was to be annihilated in the commencement. While the brethren were making pre-

parations for the night, five men armed with guns rode into camp, and insolently told the brethren they would "catch hell" before morning; and their oaths partook of all the malice of demons.

The Jackson mob assembled opposite the mouth of Fishing River, and one scow-load—forty in number—was sent over, but the scow in returning was met by a squall and had great difficulty in reaching the Jackson side by dark.

"Soon after the five men left the camp, swearing vengeance," writes Joseph, "we discovered a small black cloud rising in the west, and in 20 minutes, or thereabouts, it began to rain and hail, and this was the squall that troubled the Jackson boat. The storm was tremendous; wind and rain, hail and thunder met them in great wrath, and soon softened their direful courage and frustrated all their designs to 'kill Joe Smith and his army.' Instead of continuing a cannonading which they commenced, the sun about one hour high, they crawled under wagons, into hollow trees, filled one old shanty, etc., till the storm was over, when their ammunition was soaked, and the forty in Clay County were extremely anxious in the morning to return to Jackson, having experienced the pitiless pelting of the storm all night; and as soon as arrangements could be made, this 'forlorn hope' took the 'back track' for Independence, to join the main body of the mob, fully satisfied, as were those survivors of the company who were drowned, that when Jehovah fights they would rather be absent. The gratification is too terrible.

"Very little hail fell in our camp, but from half a mile to a mile

around, the stones or lumps of ice cut down the crops of corn and vegetation generally, even cutting limbs from trees which were twisted into withes by the wind. The lightning flashed incessantly, which caused it to be so light in our camp through the night, that we could discern the most minute object; and the roaring of the thunder was tremendous. The earth trembled and quaked, the rain fell in torrents, and united, it seemed as if the mandate of vengeance had gone forth from the God of battles, to protect his servants from the destruction of their enemies, for the hail fell on them and not on us, and we suffered no harm, except the blowing down of some of our tents, and getting a little wet; while our enemies had holes made in their hats, and otherwise received damage, even to the breaking of their rifle stocks, and the fleeing of their horses through fear and pain.

"Many of my little band sheltered in an old meeting house through this night, and in the morning the water in Big Fishing River was about forty feet deep, where, the previous evening, it was no more than to our ankles, and our enemies swore that the water rose 30 feet in 30 minutes in Little Fishing River.

"Friday, the 20th, we went five miles on the prairie to procure food for ourselves and horses, and establish ourselves for the moment in some secure place where we could defend ourselves from the rage of our enemies.

"While in this situation, on Saturday, the 21st, Colonel Sconce, with two other leading men from Ray County, came to see us, desiring to know what our intentions were; 'for,' said he, 'I

see that there is an almighty power that protects this people, for I started from Richmond, Ray County, with a company of armed men, having a fixed determination to destroy you, but was kept back by the storm and was not able to reach you.' When he entered our camp he was seized with such a trembling that he was obliged to sit down to compose himself; and when he had made known the object of their visit, I arose, and, addressing them, gave a relation of the sufferings of the Saints in Jackson County, and also of our persecutions generally, and what we had suffered by our enemies for our religion; and that we had come one thousand miles to assist our brethren, to bring them clothing, etc., and to reinstate them upon their own lands; and that we had no intention to molest or injure any people, but only to administer to the wants of our afflicted friends; and that the evil reports circulated about us were false, and got up by our enemies to procure our destruction. When I had closed a lengthy speech, the spirit of which had melted them into compassion, they arose and offered me their hands, and said they would use their influence to allay the excitement which everywhere prevailed against us; and they wept when they heard of our afflictions and persecutions, and learned that our intentions were good. Accordingly they went forth among the people, and made unwearied exertions to allay the excitement."

It is said of Joseph that if he could but once get at the ears even of his most bitter enemies, his native eloquence inspired by the truth and pathos of the Saints' sufferings, usually overwhelming them, and in no instance was his triumph more

marked than in the one just related.

June 22nd, Cornelius Gillium, the sheriff of Clay County, came into the camp and desired a consultation with the brethren. Joseph marched his company into the grove near by and formed in a circle with Gillium in the center. Gillium commenced by saying he had heard that Joseph Smith was in the camp, and if so he would like to see him. Joseph arose and said, "I am the man." This was the first time he had been discovered or made known to strangers since he left Kirtland, as he had gone by a fictitious name through the whole journey. Gillium then proceeded to describe the manner, customs and dispositions of the Missourians and the course which ought to be pursued in order to secure their favor and protection. He also made certain inquiries in regard to the intention of the Camp, which brought out the following statements published in the *Missouri Enquirer* of July 1, 1834:

GILLIUM'S STATEMENT.

"Being a citizen of Clay County, and knowing that there is considerable excitement among the people thereof, and also knowing that different reports are arriving almost hourly; and being requested of the Hon. J. F. Ryland to meet the Mormons under arms and obtain from the leaders thereof the correctness of the various reports in circulation, the true intent and meaning of their present movements, and their views generally regarding the difficulties existing between them and Jackson County—I did, in company with other gentlemen, call upon the said leaders of the Mormons, at their camp in Clay County, and now give to the people of Clay County their written statement, containing the substance of what passed between us.

“(Signed)

CORNELIUS GILLIUM.

“Propositions, etc., of the Mormons.

“Being called upon by the above-named gentlemen, at our camp in Clay County, to ascertain from the leaders of our men our intentions, views and designs in approaching this

county in the manner we have, we therefore the more cheerfully comply with their request, because we are called upon by gentlemen of good feelings, and who are disposed for peace and an amicable adjustment of the difficulties existing between us and the people of Jackson County. The reports of our intentions are various, and have gone abroad in a light calculated to arouse the feelings of almost every man. For instance, one report is, that we intend to demolish the printing office in Liberty; another report is, that we intend crossing the Missouri River on Sunday next, and falling upon women and children, and slaying them; another is, that our men were employed to perform this expedition, being taken from manufacturing establishments in the East that had closed business; also that we carried a flag, bearing 'peace' on one side and 'war or blood' on the other; and various other reports too numerous to mention, all of which a plain declaration of our intentions, from under our own hands, will show are not correct.

"In the first place it is not our intention to commit hostilities against any man, or set of men; it is not our intention to injure any man's person or property, except in defending ourselves. Our flag has been exhibited to the above gentlemen, who will be able to describe it. Our men were not taken from any manufacturing establishment. It is our intention to go back upon our lands in Jackson County, by order of the executive of the State, if possible. We have brought our arms with us for the purpose of self-defense, and it is well known to almost every man of the State, that we have every reason to put ourselves in an attitude of defense, considering the abuse we have suffered in Jackson County. We are anxious for a settlement of the difficulties existing between us, upon honorable and constitutional principles.

"We are willing for twelve disinterested men, six to be chosen by each party, and these men shall say what the possessions of those men are worth who cannot live with us in the county; and they shall have their money in one year; and none of the 'Mormons' shall enter that county to reside until the money is paid. The damages that we have sustained in consequence of being driven away, shall also be left to the twelve men, or they may all live in the county if they choose, and we will never molest them if they let us alone and permit us to enjoy our rights. We want to live in peace with all men; and equal rights is all we ask. We wish to become permanent citizens of this State; and wish to bear our proportion in support of the government, and to be protected by its laws.

If the above propositions are complied with, we are willing to give security on our part; and we shall want the same of the people of Jackson County for the performance of this agreement. We do not wish to settle down in a body, except where we can purchase the land with money; for to take possession by conquest or the shedding of blood is entirely foreign to our feelings. The shedding of blood we shall not be guilty of, until all just and honorable means among men prove insufficient to restore peace.

'(Signed) JOSEPH SMITH, jun.,
FREDERICK G. WILLIAMS,
LYMAN WIGHT,
RODGER ORTON,
ORSON HYDE,
JOHN S. CARTER.

"To John Lincoln, John Sconce, George R. Morehead, Jas. H. Long, James Collins."

On the same day (June 22nd) that the consultation between Sheriff Gilliam and the Camp took place, Joseph received the famous revelation given on Fishing River (Doc. & Cov., Sec. 105), in which the Lord says:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people. Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now; but behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh Saints, to the poor and afflicted among them, and are not united according to the union required by the law of the celestial kingdom; and Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. * * *

"Therefore, in consequence of the transgression of my people, it is expedient in me that mine Elders should wait for a little season for the redemption of Zion, that they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

* * *

"But the strength of mine house have not hearkened unto my words; but inasmuch as there are those who have hearkened unto my words, I have prepared a blessing and an endowment for them, if they continue faithful. I have heard their prayers, and will accept their offering; and it is expedient in me that they should be brought thus far for a trial of their faith.

"And now, verily I say unto you, a commandment I give unto you, that as many as have come up hither, that can stay in the region round about, let them stay; and those that cannot stay, who have families in the east, let them tarry for a little season, inasmuch as my servant Joseph shall appoint unto them; for I will counsel him concerning this matter, and all things whatsoever he shall appoint unto them shall be fulfilled."

On the following day (June 23rd) the Camp resumed its march for Clay County, taking a circuitous route round the heads of Fishing River to avoid deep water. When within five or six miles of Liberty, they were met by General Atchison and other gentlemen, who desired that the Camp should not pass through Liberty, as the feelings of the people were very much enraged against the Saints. Consequently the Camp wheeled to the left, crossing the prairie and woodland to Algernon Sidney Gilbert's residence, and camped on the bank of Rush Creek, in a Brother Burghart's field.

As already related, Joseph, previous to the Camp crossing the Mississippi River, informed the brethren that in consequence of the disobedience of some, who had been unwilling to listen to his words and had rebelled, God had decreed that sickness should come upon the Camp. He expressed his sorrow for this, but could not help it. The scourge must come. Repentance and humility, he said, might mitigate the chastisement, but it could not altogether be arrested.

On the 21st of June his words be-

gan to be fulfilled, as some of the brethren were seized with cholera. Brothers Hancock, Thayer and Hayes were the first to be attacked. "I called the camp together," writes Joseph, "and told the brethren that in consequence of the disobedience of some who had been unwilling to listen to my words, but had rebelled, God had decreed that sickness should come upon the Camp, and if they did not repent and humble themselves before God, they should die like sheep with the rot; that I was sorry, but could not help it. Previous to this, while on our journey, I had predicted and warned them of the danger of such chastisement; but there are some who will not give heed to my words." * * *

"June 24th. This night the cholera burst forth among us, and about midnight it was manifest in its most virulent form. Our ears were saluted with cries and moanings, and lamentations on every hand; even those on guard fell to the earth with their guns in their hands, so sudden and powerful was the attack of this terrible disease. At the commencement I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people and makes known his determination, man must not attempt to stay his hand. The moment I attempted to rebuke the disease, I was attacked, and had I not desisted in my attempt to save the life of my brother, I would have sacrificed my own, for when I rebuked the disease, it left him and seized me." * * *

"When the cholera first made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it and upon this was instantly seized, and became the first victim in

the Camp. He died about 6 o'clock in the afternoon; and Seth Hitchcock died in about thirty minutes after. As it was impossible to obtain coffins, the brethren rolled them in blankets, carried them on a horse-sled about half a mile and buried them in the bank of a small stream, which empties into Rush Creek, all of which was accomplished by dark. When they had returned from the burial, the brethren united, covenanted and prayed, hoping the disease would be stayed; but in vain, for while thus covenanting, Eber Wilcox died; and while some were digging the grave, others stood sentry with their fire arms, watching their enemies.

"The cholera continued its ravages about four days, when an effectual remedy for their purging, vomiting and cramping, was discovered, viz., dipping the persons afflicted in cold water or pouring it upon them. About sixty-eight of the Saints suffered from this disease, of which number 13 died, viz., John S. Carter, Eber Wilcox, Seth Hitchcock, Erastus Rudd, Algernon Sidney Gilbert, Alfred Fisk, Edward Ives, Noah Johnson, Jesse B. Lawson, Robert McCord, Elial Strong, Jesse Smith and Betsy Parish."

Early in the morning of the 25th, the Camp was separated into small bands and dispersed among the brethren living in the vicinity, and Joseph sent by express to Messrs. Thornton, Doniphan and Atchison the following note:

"RUSH CREEK, Clay Co., June 25, 1834.

"Gentlemen.—Our company of men advanced yesterday from their encampment beyond Fishing River to Rush Creek, where their tents are again pitched. But feeling disposed to adopt every pacific measure, without jeopardizing our

lives, to quiet the prejudices and fears of some part of the citizens of this county, we have concluded that our company shall be immediately dispersed, and continue so till every effort for an adjustment of differences between us and the people of Jackson has been made on our part, that would in any wise be required of us by disinterested men of republican principles.

"I am respectfully,

"Your obedient servant,

"JOSEPH SMITH, jun."

Thus Zion's Camp was disbanded, but the Spirit whispers: It shall again be organized and accomplish the object for which it was called into existence, namely, the redemption of Zion.

On the same day Joseph left Rush Creek, in company with David Whitmer and two other brethren, to visit some Saints who lived in the western part of Clay County. On their journey they called at a house and asked for a drink of water. The women of the house shouted from the door, that they had "no water for Mormons, that they were afraid of cholera," etc. The brethren turned and departed, according to the commandment, but before a week had passed, the cholera entered that house, and the women and three others of the family died.

After this Joseph spent several days among his old friends and acquaintances in Clay County, and one day he met quite a number of the brethren of the Camp at Lyman Wight's house. He told them that if they would humble themselves before the Lord, and covenant to keep his commandments, and obey his (Joseph's) counsel, the plague should be stayed from that hour, and there should not be another case of cholera among them. They covenanted to that effect, and the plague was stayed.

After having organized a High Council in Clay County and set the affairs of the Church in order, Joseph, accompanied by his Brother Hyrum and other Elders, started on the homeward journey July 9th. (See page 416.) Most of the other brethren who had belonged to the Camp returned to Kirtland at or about the same time, and only a few, principally such as had no families, remained in Missouri.

In the early history of the Church, Zion's Camp stands out prominently as a most important organization. The mission which the brethren of the Camp were called to fill was a very hard and trying one, and their names have ever since been held in honorable remembrance among the Saints. With but few exceptions they all fulfilled their mission faithfully and without murmuring. Although Zion was not redeemed at that time, they had the satisfaction of knowing that they had obeyed the commandments of God, and they were willing to leave the results with him. A number of them distinguished themselves by extraordinary zeal and devotion to the cause of God, and exhibited those noble qualities which afterwards made them so great and useful in the midst of the Latter-day Saints.

Elders Brigham and Joseph Young were the sweet singers of the Camp, and the tedium of the journey was considerably relieved and the brethren much enlivened by their spirited singing.

The following year, when good and faithful Elders were wanted to be ordained members of the quorum of Twelve Apostles and also for organizing the first quorum of Seventy, they

were nearly all selected from among the brethren who had journeyed to Missouri in Zion's Camp.

The following is only a partial list of the members of Zion's Camp, as recorded in the History of Joseph Smith:

Aldrich, Hazen	Orton, Roger
Angell, Solomon	Parish, Betsy
Babbitt, Almon W.	Parker, John D.
Badlam, Alexander	Patten, David W.
Baldwin, Nathan B.	Pratt, Orson
Barlow, Israel	Pratt, Parley P.
Booth, Lorenzo	Pratt, Wm.
Buchanan, Peter	Rich, Leonard
Burdick, Alden	Riggs, Burr
Burgess, Harrison	Riggs, Harpin
Cahoon, Wm. F.	Richardson, Darwin
Carter, John S.	Robbins, Lewis
Cole, Zera S.	Rudd, Erastus
Coltrin, Zebedee	Salisbury, Jenkins
Coon, Libeus T.	Sherman, Lyman
Denton, Solomon W.	Shibley, Henry
Elliott, Bradford	Smith, George A.
Elliott, David	Smith, Hyrum
Frisk, Alfred	Smith, Jesse B.
Grant, Jedediah M.	Smith, Joseph, Jr.
Gifford, Levi	Smith, Lyman
Gilbert, Algernon S.	Smith, Sylvester
Hancock, Joseph	Smith, William
Harris, Martin	Snow, Willard
Hayes, —	Snow, Zerubbabel
Hitchcock, Seth	Stanley, Harvey
Humphrey, Solomon	Stevens, Daniel
Hutchins, Elias	Stratton, Hyrum
Hyde, Orson	Strong, Elial
Ives, Edward	Thayer, Ezra
Johnson, Luke S.	Thompson, Jas. L.
Johnson, Lyman E.	Warner, Solomon
Johnson, Noah	Williams, Fred'k G.
Kelley, Charles	Winchester, Benjamin
Kimball, Heber C.	Wight, Lyman
Lawson, Jesse B.	Wilcox, Eber
Littlefield, Lyman O.	Winters, Hiram
Martin, Moses	Woodruff, Wilford
McCord, Robert	Young, Brigham
Murdock, John	Young, Joseph
Noble, Joseph B.	

[As soon as we succeed in getting a full and complete list of the members of Zion's Camp, we shall publish the same in the RECORD, together with other additional information that we may obtain.]

GALLATIN

Gallatin, the county seat of Daviess County, Missouri, located on Grand River about 50 miles east of St. Joseph and now a town of 2,000 inhabitants, is famous in Church history as the place where the difficulties commenced which finally resulted in the Saints being banished from the State of Missouri.

Some time during the month of July, 1838, a friendly judge by the name of Morin, who lived at Millport, Daviess County, informed John D. Lee and Levi Stewart, two members of the Church, that a mob had determined to prevent the "Mormons" from voting at the election to be held in Gallatin on the following August 8th, and thereby elect Colonel Wm. P. Peniston, who previously had led the mob against the Saints in Clay County. Judge Morin also advised the brethren to go to the election prepared for an attack, to stand their ground and have their rights; but the brethren "hoping for better things" gave but little heed to this warning, as they repaired to the polls at Gallatin without weapons to defend themselves.

About 11 o'clock on August 6th, 1838, Wm. P. Peniston ascended the head of a barrel and harangued the electors for the purpose of exciting them against the Saints, saying that the "Mormon" leaders were a set of horse-thieves, liars and counterfeiters; that the members of the Church were dupes, and not too good to take false oath on any common occasion; that they would steal and he did not conceive property safe where they were; that he was opposed to their settling in Daviess County, and if the "Mormons" were suffered to vote, the people would soon lose their suffrage, etc. "And," said he, "you know they profess to heal the sick, cast out devils, etc.; and you know that is a damned lie." Turning to the brethren who were present, he continued: "I headed a mob to drive you out of Clay County, and I would not prevent your being mobbed here." Richard Welding (called Dick), the mob bully, who was just drunk enough for the occasion, then began a discussion with Brother Samuel Brown by saying that the "Mormons" were not allowed to vote in Clay County any more than the damned negroes, and attempted to strike Brown, who gradually retreated, parrying the blows with his umbrella, while Welding continued to press upon him, calling him a damned

liar and other hard names, and attempting to repeat the blow on Brown.

Perry Durphy attempted to suppress the difficulty by holding Dick's arm, when five or six of the mobbers seized Durphy and commenced beating him with clubs, boards, etc., and crying, "Kill him, kill him; G—d d—n him, Kill him!" A general scuffle commenced with fist and clubs, the mobbers being about ten to one of the Saints. Abraham Nelson was knocked down, and had his clothes torn off, and while trying to get up was attacked again, when his brother, Hyrum Nelson, ran in among them, and knocked the mobbers down with the butt of his whip. Riley Stewart struck Dick Welding on the head, which brought him to the ground. The mob cried out, "Dick Welding's dead, by G—d; who killed Dick?" And they fell upon Riley, knocked him down, kicked him and hallooed, "Kill him, G—d d—n him, kill him; shoot him, by G—d!" and would have killed him, had not John L. Butler sprung in amongst them and knocked them down. For about five minutes it was one continued knock down, when the mob dispersed to get their firearms.

Very few of the brethren voted. Riley, escaping across the river, had his wounds dressed and returned home.

Butler called the brethren together and made a speech, saying, "We are American citizens; our fathers fought for their liberty, and we will maintain the same principles," etc., when the authorities of the county came to them, and requested them to withdraw, stating that it was a premeditated thing to prevent the "Mormons" from voting.

The brethren held a council about one-fourth of a mile out of town, where they saw mobbing recruits coming in, in small parties, from five and ten, to twenty-five in number, armed with clubs, pistols, dirks, knives and some guns, cursing and swearing.

The brethren, not having arms, thought it wisdom to return to their farms, collect their families and hide them in a thicket of hazel bush, which they did, and stood sentry around them through the night, while the women and children lay on the ground in the rain. [For further particulars, see pages 44 and 441.]

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logical and Statistical Matters.

"What thou seest, write in a book." REV. 1:11.

No. 7

JULY, 1888.

VOL. VII.

KIRTLAND CAMP

After the glorious endowment in Kirtland in 1836 followed a great apostasy, which affected every quorum in the Church, and which became so general and bitter in 1837, that the lives and property of those who remained faithful were exposed to the greatest danger. Consequently many of the leading men, including Joseph Smith, Sidney Rigdon and Brigham Young, found it necessary to leave Kirtland quietly and journey to Missouri, where the Saints at that time were building up Far West and other settlements which had been designated as gathering places for the Saints. After the departure of the Prophet, the desire to emigrate to Missouri became general among those who had kept the faith in Kirtland, and on the 6th of March, 1838, the Seventies assembled in the Temple for the purpose of devising means for removing their quorum thither, according to a revelation which had been given on the subject. On the 10th of March it was made manifest by vision and prophecy, that they should go up in a Camp, pitching their tents by the way. On the 13th they adopted a constitution and laws to govern them

on their journey, which were signed by 175 of the brethren. The privilege was given for any one to go, even if they did not belong to the Seventies, provided they would abide the constitution. Consequently all the faithful, who could, improved the opportunity, "for fearful sights and great signs were shown forth in and around Kirtland, clearly manifesting to the honest heart that God was not unmindful of his word, and that he would bring upon the place those judgments he had declared by his servants."

Elders James Foster, Zera Pulsipher, Joseph Young, Henry Herriman, Josiah Butterfield, Benjamin Wilber and Elias Smith were appointed to act as commissioners to lead the Camp, which was divided into companies of tens, with a captain over each; Elias Smith was chosen clerk and historian, and Jonathan H. Hale treasurer.

On Thursday, July 5th, they met about a quarter of a mile south of the Temple, and pitched their tents in form of a hollow square.

On Saturday, the 6th, at noon, they struck their tents and began to move toward the south, and in 30 minutes

the whole camp was under motion. It consisted of 515 souls, namely, 249 males and 266 females. They had 27 tents, 59 wagons, 97 horses, 22 oxen, 69 cows and 1 bull. Jonathan Dunham acted as engineer. On the first day the Camp traveled to Chester, seven miles, where they encamped for the night, again pitching their tents in a hollow square formed by their wagons.

Saturday, 7th. The Camp moved forward to Aurora (Portage County), 13 miles, and encamped for the Sabbath.

Sunday 8th. A public meeting was held; and there being some sickness in the camp the leaders informed the Saints that the destroyer was in their midst, and that some would fall victims unless they adhered strictly to the covenant they had made, laid aside all covetousness, and lived by every word that proceedeth out of the mouth of the Lord. They were threatened, that night, with tar and feathers from the people of the place, and were obliged to keep a close watch to keep their horses from being stolen by the mob, who threw a club and hit Elder Tyler on the breast.

Monday, 9th. The camp passed on to Tallmadge, 20 miles, with great fatigue, the weather being very hot.

Tuesday, 10th. In the morning the counselors of the Camp drew up the following resolutions, which were unanimously adopted:

"1st. The engineer shall receive advice from the counselors concerning his duties.

"2nd. At 4 o'clock a. m. the horn shall blow for rising, and at 20 minutes past 4 for prayers, at which time each overseer shall see that the inmates of his tent are ready for worship.

"3rd. The head of each division shall keep a roll of all his able-bodied men to stand guard in turn, as called for by the engineer, one half

in the former, the other half in the latter part of the night.

"4th. Each company of the camp is entitled to an equal proportion of the milk, whether it owns the cows or not.

"5th. Thomas Butterfield shall be appointed herdsman, to drive the cows and stock, and see that they are taken care of, and call for assistance when needed.

"6th. In no case at present shall the Camp move more than 15 miles per day, unless circumstances absolutely require it."

The Camp moved six miles this day and encamped near Akron, on the Ohio Canal, where they lightened their loads by putting some of their goods on a boat to be conveyed by water.

Wednesday, 11th. At 10 o'clock a. m. Elder Wilber's child died, and was buried at 1 o'clock p. m. The Camp moved 11 miles, and tarried over night at Chippeway, and although they were thoroughly drenched with a heavy shower, and retired to their lodgings wet, one man who had been troubled with rheumatism said next morning that he had not felt so well and spry for a long time.

Thursday, 12th. The Camp traveled to Wayne* (Wayne County), 17 miles, having some rain and a little murmuring.

Friday, 13th. The Camp passed on to Mohican (Ashland County), 17 miles, exciting great curiosity among the inhabitants, attended with some hard speeches about "Joe Smith," while one honest-looking Dutchman said he wished he was ready to go along with them.

Saturday, 14th. The Camp moved to Mifflin, 10 miles. This was the first day since leaving Kirtland that they did not break one or more wagons. Nathan B. Baldwin preferred a charge against Abraham Bond, for murmuring and other unchristian-like conduct. After hearing both par-

ties, the council referred them to the company of their own tent for settlement.

Sunday, 15th. The Camp was engaged in preaching the first principles of the gospel, and many came to listen.

Monday, 16th. Traveled 16 miles and encamped at Springfield. Three or four miles east of Mansfield, Richland County, the Camp was met by the county sheriff, his deputy and a Mr. Stringer, who had taken out a warrant for several of the brethren for "Kirtland Safety Society" money, and took Josiah Butterfield, Jonathan Dunham, and Jonathan H. Hale for Joseph Young, and committed them to jail. Many threats were reported that the Camp should not pass Mansfield, but they were disturbed only by the repeated discharge of cannon, to frighten their horses as they passed the court house.

Tuesday, 17th. The Camp traveled 16 miles, and pitched their tents on the prairie in Whetstone Township, Morrow County, at 7 o'clock p. m. The court was in session at Mansfield, and the case of the imprisoned brethren was called up at 8 o'clock in the morning, but no bill was found, and they were discharged at 4 minutes past 1 o'clock p. m., and joined the Camp at 7 o'clock, having traveled 22 miles. While in prison they prayed and sung, and rejoiced that they were counted worthy to suffer for Christ's sake; and in the night a light equal to noon-day burst into the prison. Elder Dunham took out his watch and saw that it was 3 minutes past 1 o'clock, and he received a testimony that they would be liberated the same hour that afternoon, which proved true.

Wednesday, 18th. In the morning

the council appointed Dominicus Carter commissary of the camp. At 1 p. m., the camp halted to refresh on the edge of a prairie, the first privilege they had enjoyed without paying for it, and encamped in the town of Grand Prairie, after traveling 16 miles.

Thursday, 19th. Traveled 27½ miles, and encamped on a prairie in a line for the first time. In their travels that day they fell in with a Lamanite, of the Wyandotte tribe. Elder Parker gave him the "Stick of Joseph," which pleased him much. When he saw the Camp moving he exclaimed, "Dis surprise me amazingly."

Friday, 20th. In the morning the council reproved some of the Camp for their covetousness and complaining, and were told they must leave off all such evil practices, and banish such feelings, or they would be scattered to the four winds. Encamped for the night in the highway, about one mile from Burlington, after 9½ miles' travel. The company was thoroughly soaked by a heavy shower in the night.

Saturday, 21st. The roads were very muddy and bad; there was some disputing, and not half food enough for dinner, and some were hungry enough to eat raw corn before they could procure supper. Traveled 16 miles and encamped by the roadside, 7 miles from the Scotia River.

Sunday, 22nd. The Camp was obliged to travel part of the day to get forage; received a salute of rotten eggs from a house as they passed; administered the Sacrament for the first time on their journey. Some time during the night a luminous body, about the size of a cannon ball, came down over the encamp-

ment near the ground, then whirled around some forty or fifty times and moved off in a horizontal direction, passing out of sight. The camp had now traveled 188 miles from Kirtland.

Monday, 23rd. A wheel of a wagon heavily loaded ran over the leg of Elder Peck's son, which nearly severed the flesh to the bone. Elder Peck laid his hand on his son in the name of the Lord, and he was soon able to walk; the next morning there was not so much as a colored spot to be seen on the leg.

Tuesday, 24th. While the sisters were washing, the brethren chopped seven acres of underwood, and reaped and bound three acres of wheat, for which they received \$19.

Friday, 27th. The Camp could not buy forage because they were "Mormons," and one man threatened to shoot Captain Dunham, the engineer.

Monday, 30th. A brother Bond was disfellowshipped by the Camp for murmuring and not giving heed to counsel.

The Camp stopped in Montgomery County to rest their teams, and the brethren were engaged in making half a mile of turnpike and other little jobs to procure means to prosecute their journey.

Saturday, August 4th. In the evening the names of the brethren in Camp were called, and those who could not give a reasonable excuse for absenting themselves from labor were reprimanded by the council, who directed they should receive no rations, according to the Scripture, "the idler shall not eat the bread of the laborer." Three brethren were appointed assistant counselors and judges to settle minor difficulties in the Camp.

Wednesday, 8th. The brethren of the Camp still continued their labors in Ohio; many were sick, and evil spirits were striving to trouble the brethren. Elders Dunham, Carter, Knight, Pettingill, Brown and Perry spent the evening in walking through the tents, rebuking diseases and foul spirits, and standing between the Saints and the destroyer. Brother Byington's child died, but many were healed.

Friday, 10th. Sickness continued in the Camp, and Brother Carrico's child died. Elder Tyler was healed by the prayer of faith.

Sunday, 12th. The Camp held a public meeting, as was common with them on the Sabbath. Another camp, consisting of Saints from Canada, was in the vicinity, led by Elder John E. Page, who preached at the Kirtland Camp in the afternoon.

Monday, 13th. The Camp, as a body, were not united, and did not improve their time and labor as they ought to have done; some, however, were faithful. In the evening they were instructed in all meekness, forbearance and love, but in great faithfulness, by Elders Zera Pulsipher and Elias Smith.

Thursday, 16th. Some of the brethren passed from the Camp to work on another job, near Dayton, Montgomery County.

Sunday, 19th. Elder Joel Johnson preached to the Camp in the morning, and the Sacrament was administered in the afternoon by Elders Johnson and Hale.

Monday, 20th. Elders Nathan K. Knight and George Brooks, having previously been cut off, left the Camp with their families.

In the evening one of the children of the Camp was seized with an evil

spirit, which drew the child's face quite out of shape and produced great suffering. The Elders rebuked the spirit and it departed.

Elder Willey was taken sick the same evening; he had laid his hands on his child and rebuked an evil spirit, which left the child and entered into him. The Elders gathered around him as he lay in his wagon, and all his conversation was in rhyme. Elder Hale stepped into the wagon to lift him up, when he jumped forward at Elders Snow and Carter, crying, "Yow, yow, yow," gnashing his teeth and champing most horribly. They laid hands on him and rebuked the foul spirit in the name of Jesus, when he called for a drink and lay quietly down, but soon recommenced his poetry. Elder Duncan McArthur laid hands upon him and began to rebuke the spirit. At the same instant he groaned, yelled and screamed out, as it were, all in a whistling sound, and he began to talk like a man. As soon as Elder McArthur was done, he lay down, went to sleep and remained well.

Tuesday, 21st. There were two births in the Camp.

Thursday, 23rd. The brethren of the Camp made five rods of turnpike, in addition to their job, and the blacksmiths were engaged in setting wagon tires, horse shoes, etc., so as to be ready for traveling. They had erected a forge and burned pit-coal for their use at the place of their encampment.

Brother John Hammond and family were cut off from the Camp, because he did not govern his family and stand in his lot as tent master. The duty of a tent master in the Kirtland Camp was to see that prayer

was attended to in its season; to call all the inmates into the tent, and call the brethren by name who were to lead in prayer, as they prayed in their turns or lot. He was also to watch over his tent for good, and see that no iniquity existed; and if he discovered iniquity he was to put it down in righteousness; but if he could not, he should call for help; and if that would not do, he must prefer a charge in writing against the offenders, and report them to the council. His duty was furthermore to draw daily rations for his tent.

Elders Dunham, Pettingill, Carter and Hale laid hands upon Sister Willey, who was very sick and troubled with the powers of darkness, and prayed for her and rebuked her disease. Elder Dunham was immediately seized with terrible pain in his side, shoulders, neck, etc., and with difficulty succeeded in speaking to ask the Elders to lay hands on him in the name of Jesus, which they did, and rebuked the devil, who left him, but soon returned. He again called the Elders to rebuke the evil spirit, which they had to do sharply, and it left him very sore, for when he had dominion over him, he felt as though he must die.

Saturday, 25th. Brother Joseph Coon's son died today. The Camp was reorganized, because, by transgression and leaving, the first organization had been in some degree broken.

Sunday, 26th. President Joseph Young preached to the Camp in the morning, and two were confirmed in the Church. There were many spectators present. The Sacrament was administered in the evening. Two strangers came to dispute, but went away confounded.

Wednesday, 29th. At 3 o'clock the trumpet of the Camp sounded, it being one hour earlier than usual, to give time to prepare for the journey. Every heart leaped with joy, and even the children were so delighted that they appeared like a lot of playful lambs. The divisions moved off 4, 3, 2, 1, *i. e.*, in transposition, and at 9 o'clock in the morning the encampment was vacated, which had been occupied for one month. Elder Martin H. Peck was left at Dayton sick. They passed through Montgomery into Jackson Township, traveled 18 miles and tented in the road, 270 miles from Kirtland.

Thursday, 30th. The Camp passed through Libertyville and Eaton, the county seat of Preble County, to the boundary line between the States of Ohio and Indiana, and encamped within 20 rods of the place where Zion's Camp tented on its journey to Missouri in 1834; 290 miles from Kirtland.

Friday, 31st. The Camp passed through Richmond (Wayne County, Indiana), crossed White Water River, and passed through Centerville and Jacksonburgh to Germantown and encamped in a stubble field near the town. The brethren bought corn standing in the field for their horses at \$10 per acre. Traveled 18 miles.

Saturday, September 1st. The Camp passed through Cambridge, Dublin (Wayne County, Indiana), Lewisville, Ogden, Raysville and Knightsown (Henry County), and encamped in Frankville Township, where they found it difficult to get grain, the people being disposed to take advantage of them. Day's travel, 22 miles; 332 miles from Kirtland.

Sunday, 2nd. The Camp passed through Charlottesville, Portland,

Jackson and Greenfield, and pitched tents near the bridge in Jones Township. Brother Merriam's child died at Center Township. In the afternoon a miserable, malicious, drunken stage driver ran his horses aside out of their course, and struck the fore wheel of one of the Camp wagons and stove it in pieces, and then drove off exulting in his mischief. The stage was marked *J. P. Voorhees*. Traveled 21 miles.

Monday, 3rd. In the morning Elder Willey's wife died. After burial, the Camp passed Cumberland village, and Indianapolis, the capital of Indiana, where they were threatened, but passed unmolested, with the exception of one brickbat, which was hurled at one of the brethren, but passed him unharmed; they encamped in Wayne Township, near the house of Brother David R. Miller. Day's journey, 17 miles; 370 miles from Kirtland.

Tuesday, 4th. The Camp passed Bridgeport, Plainfield, Guilford, Belleville and Stilesville in Morgan County, to Marion Township in Putnam County. In the morning the presidency of the Camp exhorted the brethren to humble themselves before the Lord, and put away selfishness, covetousness, complainings and murmurings, or else expect to meet the indignation of heaven. They traveled 22 miles; had an excellent encampment and plenty of dry wood.

Wednesday, 5th. Brother Nicker-son's child died in the morning. The Camp passed through Mount Vernon, Mount Meridian, Putnamsville, Manhattan, Washington Township and Pleasant Garden into Van Buren Township, Clay County, and tented in the road, about one furlong west

of Grass Creek. There was much sickness in the country through which the Camp passed. Day's journey, 20 miles.

Thursday, 6th. The Camp traveled 17 miles and encamped two miles east of Terre Haute. The roads were very dusty.

Friday, 7th. In the morning a daughter of Elder Shumway and a child of Mrs. Clark died. The Camp passed through Terre Haute, crossed the Wabash River and traveled in a northwesterly direction through Fayette Township, and encamped about a furlong west of E. S. Wolff's store, within two miles of the west line of Indiana. Day's journey, 11 miles; 423 miles from Kirtland.

Saturday, 8th. The Camp passed on into the State of Illinois, leaving Pilot Grove on the right. Traveled 25 miles and camped; 448 miles from Kirtland.

Sunday, 9th. The Camp traveled two miles before breakfast and tented on each side of Little Ambro, near the west line of Edgar County, where the sisters made a washing, directed by the council, as they had not had the privilege for some days, on account of sickness and death.

The Camp was instructed that they could not all go up to Zion in a body, but it was wisdom that some should look out places and stop through the winter and work, and get means to keep themselves when they arrived, as the money received at Bath was growing short; but the Seventies ought to go up and locate their families and then go forth and preach the gospel.

Monday, 10th. Nine or ten families concluded to look for a place and stop over winter. The Camp passed Independence, crossed a fifteen-mile

prairie, and traveled during the day 22 miles; encamped by a small stream.

Tuesday, 11th. The Camp traveled 16 miles across the prairie and pitched their tents in Macon County.

Wednesday, 12th. Traveled 29 miles and camped; 534 miles from Kirtland.

Thursday, 13th. Traveled to Bolivia, 12 miles. Brother Thornton's child died in the evening and was buried in the morning of the 14th.

Friday, 14th. The Camp passed through Springfield, subsequently made the capital of Illinois, instead of Vandalia. Much opposition was manifested at Springfield in the countenances of men, in their hard and unrighteous remarks against Joseph Smith and the Church, and in much laughing. "Fever and ague and chills and fever are the prevailing diseases in this place. The drought continues, the water in the wells is very low, and many springs are entirely dry. Many families found stopping places before arriving here."

Joseph Smith writes: "The Camp is sometimes short of food, both for man and beast, and they know what it is to be hungry. Their living, for the last 100 miles, has been on boiled corn and shaving pudding, which is made of new corn ears, shaved upon a jointer or fore plane. It is excellent with milk, butter or sweetening, and with an occasional mixture of pork, flour, potatoes, pumpkins, melons, etc., makes a comfortable living. The cobs and remaining corn are given to the horses, so that nothing is lost; hence the proverb goes forth in the world, that the 'Mormons' would starve a host of enemies to death, for they will live

where everybody else would die. The Camp numbers about 260. There were 515, but they have been scattered to the four winds; and it is because of selfishness, covetousness, murmurings and complainings, and not having fulfilled their covenants, that they have been thus scattered."

The Camp traveled 23 miles, and tented five miles west of Springfield; 569 miles from Kirtland.

Saturday, 15th. The Camp traveled 12 miles before breakfast, and pitched their tents near Elder Keeler's. There was some contention among the brethren. Brother Pierce's child died in the afternoon, and was buried in the camp ground.

Monday, 17th. The Camp passed through Jacksonville, Morgan County, to Geneva, 25 miles. There was a small branch of the Church at Geneva and a few members in Jacksonville.

Tuesday, 18th. The Camp traveled to Brussels (Phillip's Ferry), 15 miles, and a part of the Camp crossed over the Illinois River.

Wednesday, 19th. The remainder of the Camp crossed the Illinois River, passed through Griggsville and Pittsfield (Pike County), and camped on the prairie; 13 miles.

Thursday, 20th. The Camp traveled 22 miles, crossed the Mississippi River on the steamer *Rescue*, opposite Louisiana, into Pike County, Missouri, and pitched their tents one mile west of the town; 666 miles from Kirtland.

To show the feeling which at that time prevailed in the State of Missouri, we give the following extract from Elder John D. Tyler's journal, from which most of the facts in the history of the Camp are derived:

"This afternoon, as I was driving the herd, I had occasion to go back after a cow that

strayed on the prairie where we baited. I found her and went on, and met two men who had crossed in the steamboat, and had quarreled with some of the Camp before me. The spokesman asked me, 'Do you belong to this gang of Mormons?'

" 'Yes I do,' said I.

" 'Are you a Mormon?'

" 'Yes I am.'

" 'Well, stop.'

" 'I am in too much hurry to be stopped, and you have not power to stop me.'

" 'Are you such a fool as to let those people lead you right into danger?'

" 'What danger?'

" 'Why don't you know the Missourians are raising armies to cut you to pieces?'

" 'We don't fear armies.'

" 'G—d d—n you, don't you fear me?' said he, at the same time making an attempt to take his arms from his side, for he was armed with a brace of pistols and a dirk.

" 'No, I don't fear you any more than I do any other man.'

" 'Well, G—d d—n ye, what do you fear?'

" 'We fear nothing but God Almighty.'

" 'Well, stop! stop!! damn ye, stop!!! or I'll shoot you down.'

" 'Well, shoot, if you like,' said I, and passed along, while he kept swearing he would shoot me, 'and' said he, 'you will all get killed before you get up the bluff.' "

Friday, 21st. The Camp traveled 17 miles. It rained much during the day. The Saints crowded into their tents in their wet clothes, and fasted till morning. The women and children slept well, and there was no complaint of "taking cold."

Saturday, 22nd. Traveled 18 miles, and tented in a grove; having to go half a mile after water. This was often the case both before and afterwards.

Sunday, 23rd. The funds of the Camp were nearly exhausted, but the counsel was to continue the journey. The tents were pitched two miles west of Paris, Monroe County, after traveling 22 miles. There was some disorder in the movements of the teams and some murmurings, Satan was trying

to divide and destroy. The brethren were hailed in Paris, and asked where they were driving the cattle to? "Towards the Rocky Mountains," was the reply. "Well, you are going into trouble," said the inquisitors. Elder Tyler replied, "We have been in that place before, and know how to take it." The people growled and grumbled like wolves.

Monday, 24th. The Camp was called together, and the council informed the brethren of their scanty means, and that there had been a delinquency in consecrating their moneys and goods according to the pattern; that the council had hired large sums of money, for which they were bound, and liable to imprisonment in case of failure, and must wait on the brethren for their pay, and these sums had been expended for the benefit of the Camp. The brethren were then required to bring forward their goods, which they did, and Elders B. Wilber and D. Carter went forward with the commissary's wagon to sell them.

The Camp went on, and passed through Madison, Monroe County, (where they were assailed with all kinds of bugbear stories about the "Mormons," war, etc.); tented on the west side of the north branch of Salt River, on the encampment that Elder John E. Page had left on the previous Saturday with his Canada Camp. The brethren were told that the governor was just ahead, with a military force, to stop them, to which they gave no heed.

Tuesday, 25th. ^{SEPT. 1838} The Camp passed through Huntsville, Randolph County, which had been appointed as one of the Stakes of Zion, and which the Prophet said was the ancient site of the City of Manti, and pitched tents

at Dark Creek, Salt Licks; 17 miles. It was reported to the Camp that 110 men had volunteered from Randolph and break up the Camp, on account of difficulties.

Wednesday, 26th. In the morning Elder James Foster, one of the counselors, proposed to the council to stop and break up the camp, on account of existing circumstances, there being so much excitement in Missouri at the time, because of so many of the Saints moving west. It was therefore thought wisdom for the brethren of the Camp to go to work and provide for their families, until the difficulties should be settled, or they heard from Far West. Four of the seven counselors were present and three absent. Elder Joseph Young had stopped by the way. A silence prevailed in the council, "and shortly," writes the historian, "it was made manifest that it was the desire of the Camp, collectively, to go forward, notwithstanding their deference always to the will of the Lord through the council. Elder McArthur said, in a low tone, that it was his impression that we might go up in righteousness, keeping the commandments, and not be molested. Some others manifested the same, in concurrence with his feelings. There was silence again. Here our faith was tried, and here the Lord looked down and beheld us, and lo, a gentleman who was directly from Far West, and was returning to the East, where he belonged, left his carriage and came among us, although we were a good distance from the road, and he told us that there was no trouble in Far West and Adam-ondi-Ahman, but that we might go right along without danger of running in to anybody's difficulties; and fur-

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ther, said he, 'the 110 volunteers are to be discharged this day at 12 o'clock, at Keytsville.' The council replied, 'We believe you, sir, and we thank you for your kindness.' A vote of the Camp was called for, whether we should proceed, and instantly all hands were raised toward heaven!

"We then pursued our journey, and in crossing a seven-mile prairie we stopped in a hollow to bait the teams and herd; here the volunteers passed us on their homeward-bound passage, according to the man's word. One of the platoon officers said, as he passed them: 'Well, friends, we will let you go this time, but the next time we will give you the devil up to the handle.' The bugler gave a blast, and said, 'You'll soon reach the promised land, don't you hear Gabriel's trump?' "

The Camp passed on, crossed Chariton River, and pitched their tents. Here they found seven of the nine wagons of the Florence Camp from Huron, which had passed them at Springfield, Illinois.

Thursday, 27th. In the morning some of the wagons left the Camp, when it belonged to others to go, which produced confusion all day. There were also some murmurings and covetousness, and want of liberality to impart to the hungry, etc. The Camp passed through Keytsville, Chariton County, and encamped on the east side of Yellow Creek (18 miles), where the council spent the evening in trying to restore order.

Friday, 28th. The Camp passed but two houses in traveling 17 miles; tented at Parson's Creek. That part of Missouri was at that time well supplied with wild turkeys, prairie hens, quails, partridges, wild geese,

ducks, snipes, deer, raccoon and squirrel, which the brethren sometimes succeeded in getting for food. Green parrots, eagles, owls, turkey buzzards and cranes were also found there.

Saturday, 29th. The Camp traveled 15 miles, passed through Chilicothe, Livingston County, and encamped on the prairie, one mile west of the town. Brothers Carrico's and Holmes' wagons were upset and hurt several, and a number were sick.

Sunday, 30th. The Camp crossed Grand River, passed Utica, crossed Shoal Creek and tented on the west bank in Caldwell County (after traveling during the day 15 miles), on the farm of Brother Oliver Walker, who gave each member of the Camp a large pumpkin and plenty of shelled beans. The brethren felt as though they had entered the land of promise.

Monday, October 1st. The Camp traveled 20 miles, crossed Brush Creek and encamped on the next bank. Elder Joshua L. Holman left the Camp in the morning and went on towards Far West, which the Camp disapproved of by unanimous vote in the evening.

Tuesday, 2nd. Volunteers were called for to drive the herd, when A. P. Tyler and Aroet L. Hale offered their services with a grace becoming riper years, for they were young, "and this is recorded of them as a memorial to their praise and an encouragement to others."

The camp passed on towards Far West, and Joseph the Prophet, in company with Sidney Rigdon, Hyrum Smith, Isaac Morley and Geo. W. Robinson, met them some miles out and escorted them into the city, where they encamped on the public

square, directly south and close by the cellar for the Lord's House. "Here friends greeted friends in the name of the Lord. Isaac Morley, Patriarch at Far West, furnished a beef for the Camp. President Rigdon provided a supper for the sick, and the brethren provided for them like men of God, for they were hungry, having eaten but little for several days, and having traveled 11 miles that day; 866 miles from Kirtland, the way the camp traveled."

Wednesday, 3rd. The Camp continued their journey to Ambrosial Creek, where they pitched their tents. The Prophet went with them a mile or two, to a beautiful spring on the prairie, accompanied by Elder Rigdon, Brother Hyrum and Brigham Young, with whom he returned to Far West.

Thursday, 4th. The Camp arrived in Adam-ondi-Ahman, Daviess County.

"This is a day," writes the Prophet Joseph, "long to be remembered by

that part of the Church of Jesus Christ of Latter-day Saints called the Camp, or Kirtland Camp No. 1, for they arrived at their destination and began to pitch their tents about sunset, when one of the brethren living in the place proclaimed with a loud voice: 'Brethren, your long and tedious journey is now ended, you are now on the public square of Adam-ondi-Ahman. This is the place where Adam blessed his posterity, when they rose up and called him Michael, the Prince, the Arch-Angel, and he being full of the Holy Ghost predicted what should befall his posterity to the latest generation.'"

The Kirtland Camp arrived at the time the persecutions were raging against the Saints in Missouri, and about a month later the whole "Mormon" population, including the Saints from Kirtland, were forced, by the mob, to vacate Adam-ondi-Ahman and remove to Far West.

DE WITT

De Witt, a village in Carroll County, Missouri (550 inhabitants in 1880), is located on the north side of the Missouri River, six miles above the outlet of Grand River. In the beginning of 1838 it contained only a few houses, but through the urgent solicitations of Henry Root and David Thomas, owners of extensive tracts of land in the neighborhood, the Saints, who at that time were fast filling up Caldwell County, about fifty miles to the northwest, were induced to settle at De Witt, the opportunities offered them for getting homes there being very favorable. As quite a number of

Saints were expected from Canada that season, it was decided by the authorities of the Church that they, upon their arrival in Missouri, should locate at De Witt, if the place suited them; but previous to this quite a number of families belonging to the Saints (mostly from Ohio) settled there, and were busily engaged in agricultural pursuits during the summer. About the 25th of September (1838) Elder John E. Page arrived in De Witt with about fifty wagons and several hundred Saints from Canada, and a few days later a small company arrived from the same province under

the direction of Christopher Merkley. Zenos H. Gurley and Francis and Alexander Beckstead, from Williamsburgh (now Morrisburgh), Upper Canada, came in the latter company.

About the 12th of September, 1838, previous to the arrival of the Canada Saints, some sixty or more mobbers entered De Witt and warned the brethren to leave the place, but it was not until the 20th of that month that any serious demonstration of mob violence occurred. On that day about a hundred, perhaps a hundred and fifty, men rode into the settlement and threatened the Saints with violence and death if they did not agree at once to leave the place and move out of the county; but after some deliberation they concluded to give them till the first of October following to take their departure. They threatened further that if the "Mormons" were not gone by that time they would exterminate them without regard to age or sex, and destroy their chattels, by throwing them into the river, etc. Two days later (September 22nd) a petition, signed by about fifty of the brethren, was sent to Lilburn W. Boggs, governor of Missouri. This petition set forth the above doings of the mob and prayed the executive "to take such steps as would put a stop to all the lawless proceedings." But the governor gave no heed to their prayers.

In the meantime Dr. Austin, who had commanded the mob forces in Daviess County, was compelled through the prompt action of Generals David R. Atchison and H. G. Parks, to cease his operations in that part of the country (see *Adam-ondi-Ahman*); but instead of obeying the general's order to disperse and

go home, this notorious reprobate repaired to Carroll County with most of his outlaws, and there united with the mobbers who were already besieging De Witt.

The Saints at De Witt had paid no attention to the demand of the mob made September 20th, that they leave the State by the 1st of October, but under the command of Geo. M. Hinkle, who had removed thither from Far West, commenced making active preparations for defense. On the 2nd of that month, early in the morning, about fifty men rode into De Witt and began firing upon the peaceful inhabitants of the place. Henry Root made out an affidavit to the foregoing effect, and at once went to General Parks with it, who was still in the vicinity of Adam-ondi-Ahman with two companies of militia. Leaving Colonel Thompson he at once ordered two companies of militia under the command of Captain Bogart and Houston to arm and equip, as the law directed, with six days' provisions and fifty rounds of powder and ball. With these companies he marched for De Witt, arriving there October 4th. Just before leaving Daviess County, he sent a messenger to a Colonel Jones, of Carroll County, to call out three companies of militia and join him at Carrollton, the county seat of Carroll County. This order, however, was ignored. In his report to General Atchison (dated October 6th at the brigade headquarters, five miles from De Witt), General Parks says that when he had arrived at De Witt two days previous he found the place surrounded by Dr. Austin's men, to the number of some three hundred, provided with a piece of artillery ready to attack the "Mormons" gathered in

the town. But he expressed the opinion that the "Mormons" could beat Austin even if he had five hundred troops. In the meantime his own forces were mutinous, and refused to act against the mob; hence he had sent word to General Doniphan to raise companies from Platte, Clay and Clinton counties, as he had no faith that troops ordered from Livingston and other counties would come.

During the time that trouble was threatened at Adam-ondi-Ahman, Governor Boggs, in addition to the militia ordered out under Atchison, Doniphan and Parks, had directed General S. D. Lucas, of the 4th division of the Missouri militia to march with 400 men to join General Atchison in Daviess County. Orders similar in their nature were issued to Major-Generals Lewis Bolton, John B. Clark and Thomas D. Grant. But the success of General Atchison in scattering the mob forces about Adam-ondi-Ahman led to the disbanding of the militia under the generals just named. This apparently was not relished at all by S. D. Lucas, who a few years previous had taken an active part in connection with Governor Boggs against the Saints in the Jackson County troubles. Hearing of the difficulty arising at De Witt, he thought it another opportunity to strike a blow at the defenseless people he before had assisted in murdering and driving from their homes. He passed down the Missouri River, near De Witt, October 1st (the time the actual hostilities began there), and reported the situation to Governor Boggs, and in concluding his letter he says:

"If a fight has actually taken place, of which I have no doubt, it will create excitement in

the whole of Upper Missouri, and these base and degraded beings (the Mormons) will be exterminated from the face of the earth. * * * It is an unpleasant state of affairs. The remedy I do not pretend to suggest to your Excellency. My troops were only dismissed subject to further orders, and can be called into the field at an hour's warning."

"Base and degraded beings!" comments Joseph the Prophet. "Whoever heard before of high-minded and honorable men condescending to sacrifice their honor by stooping to wage war, without cause or provocation, against 'base and degraded beings.' But General Lucas is ready with his whole division, at an hour's warning, to enter the field of battle on such degraded terms, if his own statement is true. But General Lucas knew better. He knew the Saints were an innocent, unoffending people, and would fight only in self-defense, and why write such a letter to the governor to influence his mind? Why not keep to truth and justice on your side, poor Lucas? The annals of eternity will unfold to you who are the 'base beings,' and what it will take to 'satisfy' for the shedding of 'Mormon blood.'"

Among others, the people of Chariton County were asked to assist against the "Mormons" and to drive them from De Witt; but before taking any other action in the matter the people of that county held a public meeting on the question, and sent a committee of two (John W. Price and William H. Logan) to enquire into the situation and report. Their report is a complete vindication of the action of the Saints in this instance, which the following extract will show:

"We arrived at the place of difficulties on the 4th of October, and found a large portion of the citizens of Carroll and adjoining counties assembled near De Witt well armed. We inquired into the nature of the difficulties. They said there was a large portion of the people called Mormons, embodied in De Witt, from

different parts of the world. They were unwilling for them to remain there, which is the cause of their waging war against them. To use the gentlemen's language, they were waging a war of extermination, or to remove them from the said county. We also went into De Witt, to see the situation of the Mormons. We found them in the act of defense, begging for peace, and wishing for the civil authorities to repair there as early as possible to settle the difficulties between the parties. Hostilities have commenced, and will continue until they are stopped by the civil authorities."

Following is the Prophet Joseph's account of the difficulties in De Witt:

"About this time I took a journey, in company with some others, to the lower part of the county of Caldwell, for the purpose of selecting a location for a town. While on my journey I was met by one of the brethren from De Witt, in Carroll County, who stated that our people who had settled in that place were, and had for some time been, surrounded by a mob, who had threatened their lives, and had shot at them several times; and that he was on his way to Far West, to inform the brethren there of the facts.

"I was surprised on receiving this intelligence, although there had, previous to this time, been some manifestations of mobs, but I had hoped that the good sense of the majority of the people, and their respect for the Constitution, would have put down any spirit of persecution which might have been manifested in that neighborhood.

"Immediately on receiving this intelligence, I made preparations to go to that place, and endeavor, if possible, to allay the feelings of the citizens, and save the lives of my brethren who were thus exposed to their wrath.

"I arrived at De Witt on Saturday, October 6th, and found that the accounts of the situation of that place were correct; for it was with much

difficulty, and by traveling unfrequented roads, that I was able to get there, all the principal roads being strongly guarded by the mob, who refused all ingress as well as egress. I found my brethren, who were only a handful in comparison to the mob by which they were surrounded, in this situation, and their provisions nearly exhausted, and no prospect of obtaining any more. We thought it necessary to send immediately to the governor, to inform him of the circumstances, hoping to receive from the executive the protection which we needed, and which was guaranteed to us in common with other citizens. Several gentlemen of standing and respectability who live in the immediate vicinity, who were not in any way connected with the Church of Latter-day Saints but had witnessed the proceedings of our enemies, came forward and made affidavits to the treatment we had received, and concerning our perilous situation, offering their services to go and present the case to the governor themselves.

* * *

"Under the same date (October 6th), from the camp near De Witt, eleven bloodthirsty fellows, viz., Congrave Jackson, Larkin H. Woods, Thomas Jackson, Rolla M. Daviess, James Jackson, jun., Johnson Jackson, John L. Tomlin, Sidney S. Woods, George Crigler, William L. Banks and Whitfield Dicken wrote a most inflammatory, lying and murderous communication to the citizens of Howard County, calling upon them, as friends and fellow-citizens, to come to their immediate rescue, as the 'Mormons' were then firing upon them, and they would have to act on the de-

fensive until they could procure more assistance.

"A. C. Woods, a citizen of Howard County, made a certificate to the same lies, which he gathered in the mob camp; he did not go into De Witt, or take any trouble to learn the truth of what he certified. While the people will lie, and the authorities will uphold them, what justice can honest men expect?

"On Tuesday (October 9th), General Clark wrote to the governor, from Booneville, that the names subscribed to the enclosed paper (as before stated, 6th instant) are worthy, prudent and patriotic citizens of Howard County; men who would leave their families and everything dear, and go to a foreign country to seek the blood of innocent men, women and children! If this constitute 'worth, prudence and patriotism,' let me be worthless, imprudent and unpatriotic.

"The messenger, Mr. Caldwell, who had been dispatched to the governor for assistance, returned, but instead of receiving any aid, or even sympathy, from his Excellency, we were told that 'the quarrel was between the Mormons and the mob,' and that 'we might fight it out.'

"About this time a mob, commanded by Hyrum Standly, took Smith Humphrey's goods out of his house, and said Standly set fire to Humphrey's house and burned it before his eyes, and ordered him to leave the place forthwith, which he did by fleeing from De Witt to Caldwell County. The mob had sent to Jackson County and got a cannon, powder and balls, and bodies of armed men had gathered in to aid them, from Ray, Saline, Howard, Livingston, Clinton, Clay and Platte counties, and other parts of the

State, and a man by the name of Jackson from Howard County was appointed their leader.

"The Saints were forbidden to go out of the town, under pain of death, and were shot at when they attempted to go out to get food, of which they were destitute. As fast as their cattle, horses or other property got where the mob could get hold of them, they were taken as spoil. By these outrages the brethren were obliged, most of them, to live in wagons or tents.

"Application had been made to the judge of the circuit court for protection, and he ordered out two companies of militia, one commanded by Captain Samuel Bogart, a Methodist minister and one of the worst of the mobocrats. The whole force was placed under the command of General Parks, another mobber, if his letters speak his feelings; and his actions do not belie him, for he never made the first attempt to disperse the mob; and when asked the reason for his conduct, he always replied that Bogart and his company were mutinous and mobocratic, that he dared not attempt a dispersion of the mob. Two other principal men of the mob were Major Ashley, member of the legislature, and Sashiel Woods, a Presbyterian clergyman.

"General Parks informed us that a greater part of his men under Captain Bogart had mutinied, and that he would be obliged to draw them off from the place, for fear they would join the mob; consequently he could offer us no assistance.

"We had now no hopes whatever of successfully resisting the mob, who kept constantly increasing; our provisions were entirely exhausted, and we were worn out by continually stand-

ing on guard and watching the movements of our enemies, who, on frequent occasions, during the time I was there, fired at us a great many times. Some of the brethren perished from starvation; and for once in my life I had the pain of beholding some of my fellow-creatures fall victims to the spirit of persecution, which did then and has since prevailed to such an extent in Upper Missouri. They were men, too, who were virtuous, and against whom no legal process could for one moment be sustained, but who, in consequence of their love of God, attachment to his cause, and their determination to keep the faith, were thus brought to an untimely grave.

"In the meantime Henry Root and David Thomas, who had been the sole cause of the settlement of our people in De Witt, solicited the Saints to leave the place. Thomas said he had assurances from the mob that if they would leave the place they would not be hurt, and that they would be paid for all losses which they had sustained; that they had come as mediators to accomplish this object, and that persons should be appointed to set a value on the property which they had to leave, and that they should be paid for it. The Saints finally, through necessity, had to comply and leave the place. Accordingly, a committee was appointed—Judge Erickson was one of the committee, and Major Florey, of Rutsville, another; the names of others not remembered. They appraised the real estate; that was all.

"When the people came to start,

many of their horses, oxen and cows were gone and could not be found; it was known at the time and the mob boasted, that they had killed the oxen and lived on them. A great number of cows, oxen and horses have never been seen since; the mob, no doubt, took and kept them, and that was all the brethren ever received of the promised to pay for all their losses at De Witt. Many houses belonging to my brethren were burned, their cattle driven away, and a great quantity of their property was destroyed by the mob. Seeing no prospect of relief, the governor having turned a deaf ear to our entreaties, the militia having mutinied, and the greater part of them being ready to join the mob, the brethren came to the conclusion that they would leave the place and seek a shelter elsewhere. Gathering up as many wagons as could be got ready, which was about seventy, with a remnant of the property they had been able to save from their ruthless foes, they left De Witt and started for Caldwell County on the afternoon of Thursday, October 11, 1838. They traveled that day about twelve miles and encamped in a grove of timber near the road.

"That evening a woman, who had a short time before given birth to a child, died in consequence of the exposure occasioned by the operations of the mob, and having to move before her strength would properly admit of it. She was buried in the grove without a coffin.

"During our journey we were continually harassed and threatened by the mob, who shot at us several times, while several of our brethren died from fatigue and privations which they had to endure, and we had to inter them by the wayside, without a coffin and under circumstances the most distressing. We arrived in Caldwell on the 12th of October."

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"What thou seest, write in a book." REV. 1:11.

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THE EIGHT WITNESSES

Of the important dates which are lacking in the early history of the Church, there are perhaps none that are missed more than those which could give the exact time when the plates of the Book of Mormon were shown to the witnesses, who testified of its divinity. It is supposed that the Three Witnesses saw the plates in the latter part of June, 1829, shortly after Joseph Smith and Oliver Cowdery had removed to Fayette, Seneca County, New York, from their former home in Harmony, Pennsylvania, but it may have been in the month following. The Eight Witnesses, according to the history of Joseph Smith, saw them soon afterwards; hence that must have been sometime in July, 1829. In Lucy Smith's history of Joseph Smith, the Prophet, page 140, it is recorded in substance, that a few days after the Three Witnesses had seen the plates in a grove near Whitmer's house, in Fayette, Joseph, Oliver Cowdery and some of the Whitmers came to visit Joseph's parents at Manchester, Ontario County. Another object of their visit was to make some arrangements about getting the Book of Mormon printed in the adjacent

town of Palmyra. "Soon after they came," writes Lucy Smith, "all the male part of the company, with my husband (Joseph Smith, sen.), Samuel and Hyrum (two of the Prophet's brothers), retired to a place where the family were in the habit of offering up their secret devotions to God. They went to this place, because it had been revealed to Joseph that the plates would be carried thither by one of the ancient Nephites. Here it was that those Eight Witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them." Of this they bear record in the following plain words:

"The Testimony of Eight Witnesses.

"Be it known unto all nations, kindreds, tongues and people, unto whom this work shall come, that Joseph Smith, jun., the translator of this work, has shown unto us the plates of which hath been spoken, which have the appearance of gold; and as many of the leaves as the said Smith has translated we did handle with our hands; and we also saw the engravings thereon, all of which has the appearance of ancient work, and of curious workmanship. And this we bear record with words of soberness, that the said Smith has shown unto us, for we have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken. And we give our names unto the world, to witness unto the

world that which we have seen; and we lie not, God bearing witness of it.

CHRISTIAN WHITMER,
JACOB WHITMER,
PETER WHITMER, jun.,
JOHN WHITMER,
HIRAM PAGE,
JOSEPH SMITH, sen.,
HYRUM SMITH,
SAMUEL H. SMITH."

CHRISTIAN WHITMER,

The eldest son of Peter Whitmer, sen., and Mary Musselman, was born January 18, 1798, removed while quite young with his parents from Pennsylvania to Seneca County, western New York, where he married Anne Schott February 22, 1825, and established himself as a shoemaker. He was among the number who first embraced the fulness of the gospel as revealed through the youthful Prophet, and was baptized together with his wife in Seneca Lake, April 11, 1830, by Elder Oliver Cowdery. This was only five days after the Church was organized. In 1831 he removed with the rest of the Whitmer family and the Saints generally from New York State to Ohio, and the following year to Jackson County Missouri, where he, in a council of High Priests held August 21, 1833, was ordained to the High Priesthood. He passed through all the scenes of persecutions and mobbings which took place in that part of the country until he, in connection with the rest of the Saints, was driven out of Jackson County in November, 1833. He settled temporarily in Clay County. July 3, 1834, he was chosen as one of the High Councilors of the Church in Missouri. This position he occupied until his death which occurred in Clay County, November 27, 1835. For several years before his demise he suffered considerably from lame-

ness, having an ugly sore on one of his legs, which was the direct cause of his early death. He was faithful and true until the last, and always bore a strong testimony of the divinity of the Book of Mormon. He left no children. After his demise his wife returned to her parents in New York State, where she married again, but was divorced from her second husband. She died many years ago in Seneca County, New York.

JACOB WHITMER,

The second son of Peter Whitmer, sen., and Mary Musselman, was born in Pennsylvania January 27, 1800, removed with his parents to New York State when a boy, and married Elizabeth Schott, September 29, 1825, with whom he had nine children. Of these seven are now dead. He was one of the first who became convinced that the principles revealed by the Prophet Joseph were true, and was, together with his wife, baptized by Oliver Cowdery, in Seneca Lake, April 11, 1830, a few days after the Church was organized. With the rest of the Whitmer family he removed to Ohio in 1831 and subsequently settled in Jackson County, Missouri, from whence he was driven by a mob in 1833. He was also identified with the Church in Clay and Caldwell counties. In the latter county he acted a short time as a temporary High Councilor and also as a member of the building committee for the erection of the Lord's House at Far West. He severed his connection with the Church in 1838, after which he settled near Richmond, Ray County, where he remained until his death which occurred April 21, 1856. He was then 56 years 2 months and 26 days old. He was a shoemaker by trade and also owned a little farm at the time of his

demise. One of his sons, David P. Whitmer, was a lawyer of considerable prominence and served one or more terms as mayor of Richmond. His only living daughter, Mrs. Mary Ann Bisbee, widow of the late J. P. Bisbee, lives near Richmond, Missouri, and has been a widow for a number of years. John C. Whitmer, his only remaining son, also lives about a mile south of Richmond. He is the custodian of the original Church record which his uncle John Whitmer refused to give up to the proper authorities, and he also presides over the so-called "Whitmer Faction" or the Church of Christ, who believe in some of the doctrines taught by the Prophet and reject others. John C. Whitmer testified to the writer of this article in September, 1888, as follows: "My father (Jacob Whitmer) was always faithful and true to his testimony in regard to the Book of Mormon, and confirmed it on his death-bed." From other sources it is known that Jacob Whitmer ever remained firm and steadfast to his testimony of the divinity of that sacred record, of which he was permitted to be so important a witness.

PETER WHITMER, JUN.,

Fifth son of Peter Whitmer, sen., and Mary Musselman, was born September 27, 1809. Soon after Joseph's arrival at Fayette from Pennsylvania in the summer of 1829, Peter became a zealous friend of the Prophet and an able assistant in the work of God, and he desired most earnestly that Joseph should inquire of the Lord for him in order that he might know his duties and the Lord's will concerning him. The Prophet did so through the Urim and Thummim, and received a revelation commanding

Peter to preach repentance to this generation. (Doc. & Cov., Sec. 16.) This was in June, 1829. About the same time he was baptized by Oliver Cowdery in Seneca Lake, being at that time about twenty years of age.

In September, 1830, he was called by revelation (Doc. & Cov., Sec. 30) to preach the gospel, together with Oliver Cowdery, and in the following month he was chosen by revelation to accompany Parley P. Pratt, Oliver Cowdery and R. Ziba Peterson on a mission to the Lamanites. (Doc. & Cov., Sec. 32.) They started for the West soon afterwards, and had an eventful journey, fraught with many hardships and much suffering. In Kirtland, Ohio, they raised up a large branch, after which they traveled nearly one thousand miles through mud and snow, mostly on foot, to Jackson County, Missouri, where they arrived in the early part of 1831. (See pages 385-389.)

While Parley P. Pratt and Oliver Cowdery commenced a mission among the Lamanites across the borders, Peter Whitmer, jun., and another missionary companion found employment as tailors in the village of Independence, remaining there until the arrival of Joseph Smith and a number of the brethren in July following. Subsequently Peter Whitmer, jun., took an active part with the Saints in Jackson County and still later in Clay County. He died on a farm about two miles from Liberty, Clay County, September 22, 1836, and was buried by the side of his brother Christian, who died about ten months previous. He had been consumptive for a number of years previous to his demise. He left a wife and three children, all

daughters, one of them being born after his death. One of his daughters now lives in Richmond, Missouri, another in Fort Scott, Kansas, and the third one in Moberly, Randolph County, Missouri. Like all the other witnesses to the Book of Mormon, Peter Whitmer, jun., was true and faithful to his testimony till the last.

JOHN WHITMER,

The third son of Peter Whitmer, sen., and Mary Musselman, was born August 27, 1802. He was baptized by Oliver Cowdery in Seneca Lake in June, 1829, soon after Joseph Smith's arrival in Seneca County from Pennsylvania. His brothers David and Peter were baptized about the same time.

John Whitmer assisted Joseph Smith and Oliver Cowdery considerably in writing while they were translating the latter part of the Book of Mormon in his father's house. In the meantime he became very zealous in the work, and, according to his earnest desire, Joseph inquired concerning him through the Urim and Thummim, and received a revelation in which he was commanded to declare repentance and bring souls unto Christ. (Doc. & Cov., Sec. 15.) He was closely connected with the Prophet in his early administrations, and accompanied him on his first missionary trips to Colesville, Broome County, where a large branch of the Church was built up in the midst of considerable persecution. He was also present at the little meeting at Harmony, Pennsylvania, in August, 1830, when the revelation concerning the Sacrament was given. (Doc. & Cov., Sec. 27.)

In September, 1830, he was called by revelation to preach the gospel and to labor continuously in the interest

of Zion (Doc. & Cov., Sec. 30), and on March 8, 1831, he was chosen by revelation to labor as a historian for the Church. (Doc. & Cov., Sec. 47.) Again in November, 1831, he was called by revelation (Doc. & Cov., Sec. 69) to accompany Oliver Cowdery to Jackson County, Missouri, with the revelations which he previously had assisted Joseph in copying and preparing for printing. He was also one of the "seven High Priests sent up from Kirtland to build up Zion," to stand at the head of the Church in Jackson County, Missouri, and at the time of the persecutions was a member of the committee who negotiated with the mob and agreed that the Saints should leave Jackson County. Later we find his name attached to petitions addressed to Governor Dunklin, of Missouri, praying for redress and protection against mob violence. In Clay County he was again quite active and his name appears in connection with several important documents and correspondences of the Church at that time. Next his brother David, John was the most prominent and able man among the Whitmers, and rendered efficient service to the Church in various ways, as long as he remained faithful. July 3, 1834, he was ordained one of the assistant presidents of the Church in Clay County, his brother David being ordained president on the same occasion. Some time afterwards John paid a visit to Kirtland, Ohio, where he acted as a High Councilor and took an active part in the affairs of the Church as one of the presiding officers from Missouri. He was present at the dedication of the Kirtland Temple, and received his blessings and anointings

under the hands of the First Presidency, after which he returned to Missouri. At a meeting of High Priests held in Far West, Missouri, April 7, 1837, he was appointed to act as a member of a committee for the sale of town lots in Far West.

At a conference held in Far West, November 7, 1837, objections were made to John Whitmer as one of the assistant presidents of the Church in Missouri, but after he had made confessions he was temporarily sustained in his position. On February 5, 1838, however, he was finally rejected, together with David Whitmer and William W. Phelps, the other two presidents of the Church in Missouri. John was excommunicated from the Church by the High Council at Far West, March 10, 1838, "for persisting in unchristian-like conduct," for (in connection with David Whitmer and William W. Phelps) having kept \$2,000 of Church funds, which had been subscribed and paid in by members of the Church for building the Lord's House in Far West, etc.

After his excommunication from the Church, John Whitmer refused to deliver the Church documents in his possession to the proper authorities, which gave occasion for quite a severe letter from Joseph Smith and Sidney Rigdon. The records, however, were never obtained; they are now in the custody of John C. Whitmer (a nephew of John Whitmer), who resides in Richmond, Clay County, Missouri.

After the fall of Far West, John took advantage of the cheap rates at which the lands, which the Saints were compelled to leave, could be bought, and he succeeded in purchasing the principal part of the old town-

site. When he died at his residence at Far West, July 11, 1878, he was known as an extensive farmer and stock-raiser. Although he never joined the Church again, after his excommunication in 1838, he was always true to his testimony in regard to the Book of Mormon. Even in his darkest days, and at the time he first turned his back upon the Church and the Prophet Joseph, he declared in the presence of a number of Missourians—enemies to the work of God—that he knew the Book of Mormon was true. (See page 458.) His nephew, John C. Whitmer, of Richmond, Ray County, Missouri, who was with him a few days before his death, testifies that he bore testimony to the truth of the Book of Mormon until the last, which is corroborated by many others who visited him on various occasions previous to that.

John Whitmer was the father of four children, three sons and one daughter. One of his sons died when about ten years old and another was killed in the late civil war. His only remaining son, Jacob D. Whitmer, lives on the old Far West site, and owns one of the best farms in that part of the country, including the Temple Block, which he has inherited from his father. John's only daughter also lives in Far West, on the old homestead, a little east of Jacob D. Whitmer's residence.

HIRAM PAGE

Was born in the State of Vermont in the year 1800. He commenced to study medicine when quite young, and traveled considerably in the State of New York and Canada as a physician. Finally he located in Seneca County, New York, where he became acquainted with the Whitmer family,

and finally married Catherine Whitmer November 10, 1825, with whom he had nine children. Having become a firm believer in the fulness of the gospel as revealed through the Prophet Joseph, he was baptized by Oliver Cowdery, in Seneca Lake, April 11, 1830. His wife was baptized at the same time. Soon afterwards he came in possession of a stone by which he obtained certain revelations concerning the order of the Church and other matters, which were entirely at variance with the New Testament and the revelations received by Joseph Smith. This happened at a time when Joseph was absent, and when he heard of it, it caused him much uneasiness, as a number of the Saints, including Oliver Cowdery and the Whitmer family, believed in the things revealed by Hiram Page. At a conference held September 1, 1830, when Joseph presided, this matter was given close attention, and after considerable investigation Hiram Page as well as all the other members who were present, renounced everything connected with the stone. The Lord also said in a revelation that the things which Page had written from the stone were not from him. (Doc. & Cov., Sec. 28.)

In 1831 Hiram Page removed to Kirtland, Ohio, where he remained until the following year, when he settled in Jackson County, Missouri, near the town of Independence. During the persecutions of the Saints in Jackson County in 1833, he was selected, together with three others, to go to Lexington to see the circuit judge and obtain a peace warrant. Upon their affidavits, Judge John F. Ryland issued writs against some of the ring-leaders of the mob, to be placed in the hands of the Jackson County sheriff,

but these writs never accomplished any good.

After the expulsion from Jackson County, Page took an active part with the Saints in Clay County, and in 1836 became one of the founders of Far West, Caldwell County.

In 1838 he severed his connection with the Saints and subsequently removed to Ray County, where he remained until the end of his earthly career. He died August 12, 1852, on his farm, near the present site of Excelsior Springs, about 14 miles northwest of Richmond, Ray County, Missouri, and near the boundary line between Ray and Clay counties. Of his nine children only four are now alive. His eldest living son, Philander Page, resides two and a half miles south of Richmond. Another son lives near by, and a daughter resides in Carroll County, Missouri.

To the writer of this article Philander Page testified in September, 1888, as follows: "I knew my father to be true and faithful to his testimony of the divinity of the Book of Mormon until the very last. Whenever he had an opportunity to bear his testimony to this effect, he would always do so, and seemed to rejoice exceedingly in having been privileged to see the plates and thus become one of the Eight Witnesses. I can also testify that Jacob, John and David Whitmer and Oliver Cowdery died in full faith in the divinity of the Book of Mormon. I was with all these witnesses on their death-beds and heard them all bear their last testimony."

John C. Whitmer, a nephew of Hiram Page by marriage, testifies: "I was closely connected with Hiram Page in business transactions and other matters, he being married to

my aunt. I knew him at all times and under all circumstances to be true to his testimony concerning the divinity of the Book of Mormon."

JOSEPH SMITH, SEN.,

Father of Joseph Smith, the Prophet, was born July 12, 1771, and died September 14, 1840. (See pages 89 and 90.)

HYRUM SMITH,

The Patriarch, and a brother of Joseph Smith, the Prophet, was born February 9, 1800, and was martyred June 27, 1844. (See page 71.)

SAMUEL HARRISON SMITH,

The fourth son of Joseph Smith and Lucy Mack, was born in the town of Tunbridge, Orange County, Vermont, March 13, 1808. In his early life he assisted his father in farming. He possessed a religious turn of mind, and at an early age joined the Presbyterian Church, to which sect he belonged until he visited his brother Joseph in Pennsylvania in May, 1829, when Joseph informed him that the Lord was about to commence his latter-day work. He also showed him that part of the Book of Mormon which he had translated, and labored to persuade him concerning the gospel of Jesus Christ, which was about to be revealed in its fulness.

Samuel was not, however, very easily persuaded of these things, but after much inquiry and explanation he retired and prayed that he might obtain from the Lord wisdom to enable him to judge for himself; the result was, that he obtained revelation for himself sufficient to convince him of the truth of the testimony of his brother Joseph.

May 15, 1829, having been commanded of the Lord, Joseph Smith and

Oliver Cowdery were baptized, and as they were returning from the water to the house, they overheard Samuel engaged in secret prayer. Joseph said that he considered that a sufficient testimony of his being a fit subject for baptism; and as they had now received authority to baptize, they spoke to Samuel upon the subject, and he went straightway to the water with them, and was baptized by Oliver Cowdery, he being the third person baptized into the Church of Jesus Christ in the last dispensation.

He was present at the organization of the Church, April 6, 1830, and was one of the six who at that time constituted the members of the Church. He was ordained to the Priesthood on that day.

On the 30th of June following the organization of the Church, he took some Books of Mormon and started out on his mission, to which he had been set apart by his brother Joseph, and on traveling twenty-five miles, which was his first day's journey, he stopped at a number of places in order to sell his books, but was turned out of doors as soon as he declared his principles.

When evening came on, he was faint and almost discouraged, but coming to an inn, which was surrounded with every appearance of plenty, he called to see if the landlord would buy one of his books. On going in, Samuel inquired of him, if he did not wish to purchase a history of the origin of the Indians.

"I do not know," replied the host, "how did you get hold of it?"

"It was translated," rejoined Samuel, "by my brother from some gold plates that he found buried in the earth."

"You d—d liar," cried the landlord, "get out of my house—you shan't stay one minute with your books."

Samuel was sick at heart, for this was the fifth time he had been turned out of doors that day. He left the house, and traveled a short distance, and washed his feet in a small brook, as a testimony against the man.

He then proceeded five miles further on his journey, and seeing an apple tree a short distance from the road, he concluded to pass the night under it; and here he lay all night upon the cold, damp ground.

In the morning he arose from his comfortless bed, and observing a small cottage at no great distance, he drew near, hoping to get a little refreshment. The only inmate was a widow who seemed very poor. He asked her for food, relating the story of his former treatment. She prepared him some victuals, and after eating, he explained to her the history of the Book of Mormon. She listened attentively, and believed all that he told her, but, in consequence of her poverty, she was unable to purchase one of the books. He presented her with one, and proceeded to Bloomington, which was eight miles further.

Here he stopped at the house of one John P. Greene, who was a Methodist preacher, and was at that time about starting on a preaching mission. He, like the others, did not wish to make a purchase of what he considered at that time to be a nonsensical fable; however, he said that he would take a subscription paper, and if he found any one on his route who was disposed to purchase, he would take his name, and in two weeks, Samuel might call again, and he would let him know what the

prospect was of selling. After making this arrangement, Samuel left one of his books with him and returned home.

At the time appointed, Samuel started again for the Rev. John P. Greene's, in order to learn the success which this gentleman had met with, in finding sale for the Book of Mormon. This time his father and mother accompanied him, and it was their intention to have passed near the tavern, where Samuel was so abusively treated a fortnight previous, but just before they came to the house, a sign of small pox intercepted them.

They turned aside, and meeting a citizen of the place, they inquired of him to what extent this disease prevailed. He answered, that the tavern-keeper and two of his family had died with it not long since, but he did not know that any one else had caught the distemper, and that it was brought into the neighborhood by a traveler who stopped at the tavern over night.

Samuel performed several short missions with the books, and gave the following account of his third mission to Livonia:

"When I arrived at Mr. Greene's, Mrs. Greene informed me that her husband was absent from home, that there was no prospect of selling my books, and even the one which I had left with them, she expected I would have to take away, as Mr. Greene had no disposition to purchase it, although she had read it herself, and was much pleased with it.

"I then talked with her a short time, and, binding my knapsack upon my shoulders, rose to depart; but as I bade her farewell, it was impressed upon my mind to leave the book with her. I made her a present of it, and told her that the Spirit forbade my taking it away. She burst into tears, and requested me to pray with her. I did so, and afterwards explained to her the most profitable manner of reading the book which had been left with her; which was, to ask God when she read it for a testi-

home, which was in September following.

Soon after their arrival in Kirtland, they took a mission into the southern townships and counties of Ohio. Brother Cahoon returned after laboring about six weeks, but Samuel continued preaching through the winter, strengthening the churches and comforting the Saints.

In a revelation given in January, 1832, Orson Hyde and Samuel H. Smith were called to go on a mission to the Eastern country; accordingly they started in March, and traveled and preached the gospel through the States of Ohio, New York, Pennsylvania, Connecticut, Rhode Island, Massachusetts and Maine; they baptized several in Spafford, New York, in Boston and Lynne, Massachusetts, in Providence, R. I., and in Saco, Maine, preaching much from house to house, as well as in public congregations, and returning to Kirtland in November or December.

During the year 1833, Samuel preached among the churches as he had opportunity, and spent a good portion of his time laboring with his hands.

February 17, 1834, he was ordained and set apart as one of the High Council in Kirtland, in which office he officiated until he went to Missouri in 1838.

August 13, 1834, he married Mary Bailey, who was born in Bedford, Hillsborough County, New Hampshire, December 20, 1808.

Sept. 16, 1835, he was appointed, in company with David Whitmer, as a committee and general agent to act in the name of and for the Literary Firm. In the winter of 1835-36 he chopped cord wood for Lorenzo D. Young.

In 1838 he traveled in company with his brother Joseph from Kirtland to Missouri. He passed through the mobbings of that year, in Far West and Adam-ondi-Ahman, Missouri, and his family suffered nigh unto death from exposure, as they were driven about by the mob.

He was in the Crooked River battle, and immediately after, by the counsel of President Brigham Young, with Charles C. Rich, Benjamin L. Clapp, Lorenzo D. Young and about twenty others, they fled for Illinois by the wilderness through the north part of Missouri, and the southern part of Iowa.

Messengers overtook them and informed them that General Clark had sent a company of fifty well armed men to follow them, with strict orders not to return until they had brought back the company either dead or alive.

When this word came, a halt was called, and Samuel asked what they should do in case the enemy overtook them; after a few moments' consultation the whole company covenanted with uplifted hands to heaven, that if they were overtaken they would fight till they died, and not a man would fall into the hands of the enemy alive.

They then traveled on ten miles and camped on the edge of some timber on the north side of a four-mile prairie, and they afterwards learned that their enemies camped on the south edge of the same prairie, and would have overtaken them next day, had not the Lord sent a heavy snow storm during the night; and when the brethren arose in the morning, Phineas H. Young remarked, that that snow storm was their salvation. The air was so full of snow they could

hardly find their horses to saddle them, but they soon mounted them and continued their journey as fast as they could. The storm was from the north, and in their faces; it filled their tracks in a few moments, so that Clark's men could not follow.

It was reported that this company of men on their return informed the general that they could not overtake the d—d Mormons, for they were stopped by a snow storm.

After they had got some distance on their journey, the company divided into three parts, the three brethren named falling in company with Samuel; their provisions gave out, and after spending several days without food, except eating lynne buds and slippery elm bark, they camped upon a small stream.

The company, numbering eight, held a council, and appointed Samuel president, that they might receive the word of the Lord in relation to the situation of Joseph the Prophet and those that were with him, also in relation to their families and what they were to do to obtain food; they all knelt down in a circle, and each one prayed; then the spirit of the Lord came upon Samuel, and, being filled with the Holy Ghost, he arose and said:

"Thus saith the Lord, my servant Joseph is not injured, nor any of his brethren that are with him, but they will all be delivered out of the hands of their enemies; your families are all well, but anxious about you. Let your hearts be comforted, for I the Lord will provide food for you on the morrow."

They went to bed with glad hearts and arose in the morning, when they again prayed and went out two by two to hunt for food. Brother Clapp saw several squirrels and shot at them, but could not hit them; they were only

to stay one hour; at the end of that time they all returned, except Charles C. Rich and Samuel.

Feeling very faint, one of the brethren proposed killing a horse. Brother Clapp said that when Brothers Rich and Samuel returned they would have food, as he never knew the Lord to give a false revelation to his servants; and while conversing upon the matter, the brethren made their appearance with two silk handkerchiefs tied up full of bread and dried meat.

Samuel's mind was led in a certain direction, and following it they came to an Indian camp; they made known to the Indians by signs, that they were hungry; upon this the squaw with all possible speed baked them some cakes, and gave each of them two, sending two to each of the six brethren in camp, giving them to understand that she would be glad to send more, but she had but little flour, and her papooses (children) would be hungry.

When they arrived in camp all felt to rejoice; they formed a circle around the food, and asked a blessing upon it. The bread was very good, being shortened with racoon's oil. After eating, they started upon their journey and obtained food sufficient, so that none perished.

Samuel arrived in Quincy, and was there to assist his father and mother over the river on their arrival, and hired a house for them, into which he also assisted four other families of the Saints; and according to the word of the Lord unto him, his brothers, Joseph and Hyrum, were delivered, and they arrived in Quincy in April, 1839.

He, in company with Don Carlos, moved on to a farm which he rented,

near Macomb, McDonough County, Illinois, where he spent the season farming.

Elders Wilford Woodruff and John Taylor called upon them as they went on their missions to England, and held a meeting with the Saints in that place (October 11, 1839). Don Carlos preached, and was followed by Samuel, who enjoyed much of the Holy Spirit and bore a strong testimony to the truth of the work of God; he assisted the brethren upon their journey.

In September, 1840, Samuel received the following blessing under the hands of his father, Joseph Smith, sen., upon his dying bed:

"Samuel, you have been a faithful and obedient son. By your faithfulness you have brought many into the Church. The Lord has seen your diligence, and you are blessed, in that he has never chastised you, but has called you home to rest; and there is a crown laid up for you which shall grow brighter and brighter unto the perfect day.

"When the Lord called you, he said, 'Samuel, I have seen thy sufferings, have heard thy cries, and beheld thy faithfulness; thy skirts are clean from the blood of this generation.' Because of these things, I seal upon your head all the blessings which I have heretofore pronounced upon you; and this my dying blessing I now seal upon you. Even so: Amen.

His wife Mary died January 25, 1841, after bearing to him four children, namely Susannah B., Mary B., Samuel Harrison B. and Lucy B.

In April, 1841, he was sent on a mission to preach the gospel in Scott and adjoining counties, Illinois. May 3rd, he married Levira Clark, daughter of Gardner and Delecta Clark, born in Livonia, Livingston County, New York, July 30, 1815; he preached during the summer and fall, his wife remaining with his father-in-law.

In the month of November he returned to Nauvoo, taking his family

with him, where he remained during the winter, and also the summer of 1842, during which time he worked mostly for Joseph, and harvested in the country.

In the fall of 1842 he removed to his brother William's tavern at Plymouth. In the summer of 1843 he was often at Nauvoo. In the fall he chopped wood, and prepared his farm by making fences and clearing off the timber, preaching the gospel in the vicinity as he had the opportunity.

In the spring of 1844 he cultivated his farm, and upon hearing of the imprisonment of his brothers in Carthage jail, he repaired thither on horseback to see them. While on the way he was pursued by the mobocrats; but in consequence of the fleetness of his horse, he was enabled to reach Carthage in safety, from whence he went to Nauvoo in company with the bodies of his martyred brothers, Joseph and Hyrum.

He was soon after taken sick of bilious fever, and died on the 30th of July, 1844, aged 36 years.

The following extract is from his obituary notice, published in the *Times and Seasons*:

"The exit of this worthy man, so soon after the horrible butchery of his brothers, Joseph and Hyrum, in Carthage jail, is a matter of deep solemnity to the family, as well as a remediless loss to all. If ever there lived a good man upon the earth, Samuel H. Smith was that person. His labors in the Church from first to last, carrying glad tidings to the eastern cities, and finally his steadfastness as one of the witnesses to the Book of Mormon, and many saintly traits of virtue, knowledge temperance, patience, godliness, brotherly kindness and charity, shall be given of him hereafter, as a man of God."

His wife Levira bore to him three daughters, viz., Levira A. C., Louisa C. and Lucy J. C.

STILL ANOTHER WITNESS.

If the statements of persons who have always been considered reliable and truthful can be taken as authority, there is, besides the eleven witnesses of the Book of Mormon, still another one, who testifies to having seen the plates. This person is a woman, and if her statement is reliable, she is the only woman on earth who has ever enjoyed the privilege of seeing the holy treasure. Her name is Mary Musselman Whitmer, familiarly known as Mother Whitmer, she being the wife of Peter Whitmer, sen., and mother of five of the witnesses. Her son, David Whitmer, before his death, testified on several occasions that his mother had seen the plates, and when the writer visited Richmond, Missouri, a few weeks ago, John C. Whitmer, a grandson of the lady in question testified in the following language:

"I have heard my grandmother (Mary M. Whitmer) say on several occasions that she was shown the plates of the Book of Mormon by an holy angel, whom she always called Brother Nephi. (She undoubtedly refers to Moroni, the angel who had the plates in charge.) It was at the time, she said, when the translation was going on at the house of the elder Peter Whitmer, her husband. Joseph Smith and his wife and Oliver Cowdery, whom David Whitmer a short time previous had brought up from Harmony, Pennsylvania, were all boarding with the Whitmers, and my grandmother in having so many extra persons to care for, besides her own large household, was often overloaded with work to such an extent that she felt it to be quite a burden. One evening, when (after having done her usual day's work in

the house) she went to the barn to milk the cows, she met a stranger carrying something on his back that looked like a knapsack. At first she was a little afraid of him, but when he spoke to her in a kind, friendly tone, and began to explain to her the nature of the work which was going on in her house, she was filled with unexpressible joy and satisfaction. He then untied his knapsack and showed her a bundle of plates, which in size and appearance corresponded with the description subsequently given by the witnesses to the Book of Mormon. This strange person turned the leaves of the book of plates over, leaf after leaf, and also showed her the engravings upon them; after which he told her to be patient and faithful in bearing her burden a little longer, promising that if she would do so, she should be blessed; and her reward would be sure, if she proved faithful to the end. The personage then suddenly vanished with the plates, and where he went, she could not tell. From that moment my grandmother was enabled to perform her household duties with comparative ease, and she felt no more inclination to murmur because her lot was hard. I knew my grandmother to be a good, noble and truthful woman, and I have not the least doubt of her statement in regard to seeing the plates being strictly true. She was a strong believer in the Book of Mormon until the day of her death."

THE WHITMER FAMILY.

Next to the Smith family, the Whitmers are prominently connected with the early history of the Church. Of the Three Witnesses, one (David) was a Whitmer, and another (Cowdery) afterwards married one of the

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"Whitmer girls." Of the Eight Witnesses, four were Whitmers, and the fifth (Hiram Page) a Whitmer by marriage. It may therefore be proper to introduce the following, which the editor* of the HISTORICAL RECORD gleaned partly from the Whitmer family record during his late visit to Richmond, Missouri:

Peter Whitmer, senior, was born April 14, 1773, and his wife Mary Musselman August 27, 1778. They had eight children, namely:

Christian, born January 18, 1798.

Jacob, born January 27, 1800.

John, born August 27, 1802.

David, born January 7, 1805.

Catherine (wife of Hiram Page), born April 22, 1807.

Peter, born September 27, 1809.

Nancy, born December 24, 1812. (She died April 19, 1813.)

Elizabeth Ann (wife of Oliver Cowdery), born January 22, 1815. (She still lives in South West City, McDonold County, Missouri, with her only living daughter, Mrs. Johnson, wife of Dr. Charles Johnson.)

The elder Peter Whitmer was a hard-working, God-fearing man, a strict Presbyterian, and brought his children up with rigid sectarian discipline. In the early part of the present century he removed with his family from Pennsylvania to western New

York, and settled on a farm in Fayette Township, Seneca County, about three miles south of Waterloo. There he built a one and a half story log house, the one in which the Church was organized on April 6, 1830, and where Joseph Smith received a number of important revelations. The house was torn down many years ago, but when the writer and his companions visited the place in September, 1888, they found several of the logs which once constituted a part of the building lying in a ditch near by; the old family well is also in existence yet. The elder Peter Whitmer and his wife were baptized by Oliver Cowdery in Seneca Lake, April 18, 1830. The following year the family removed to Kirtland, Ohio, and in 1832 to Jackson County, Missouri, where they subsequently suffered during the persecutions. They were also identified with the Church in Clay and Caldwell counties, but in 1838 nearly the entire Whitmer family turned their back upon the Prophet Joseph, and never afterwards became identified with the Church. Peter Whitmer, sen., died in Richmond, Ray County, Missouri, Aug. 12, 1854, and his wife died in January, 1856. Their earthly remains rest in the old Richmond graveyard, side by side of their son Jacob (one of the Eight Witnesses) and their son-in-law, Oliver Cowdery.

DAVID WHITMER

David Whitmer, the last of all the witnesses to the Book of Mormon, died at his residence in Richmond, Ray County, Missouri, January 25, 1888, aged 83 years and 18 days. From the *Richmond Democrat* of February 2, 1888, a weekly paper published at Richmond, we cull the following,

as an addition to what is published in the HISTORICAL RECORD, pages 203-212:

"David Whitmer was born near Harrisburgh, Pennsylvania, Jan. 7, 1805, and married Julia Ann Jolly Jan. 9, 1831. * * *

"When he was 24 years of age and working on his father's farm near Palmyra, New York, all that section of the country was more or less

excited over the reported discovery by Joseph Smith of the gold plates from which the Book of Mormon was translated. Oliver Cowdery, the village school teacher, mentioned the matter to him and announced his determination to visit Smith and investigate the matter for himself, promising Mr. Whitmer, at the latter's request, to advise him of the result. A few days later he received a letter from Cowdery, urging him to join him, which he did, being received by the Prophet with open arms. After remaining long enough to satisfy himself of the divine inspiration of Smith, the three returned to Whitmer's home, where it was agreed that the work of translation could be prosecuted.

"Shortly after his return, and while he was plowing in the field one afternoon, he was visited by Smith and Cowdery, who requested that he should accompany them into the woods on a hill across the road for the purpose of witnessing a manifestation that should qualify him and Cowdery to bear witness to the divine authenticity of the Book of Mormon, Smith explaining that such procedure was in accordance with explicit instructions he had received from an angel of the Lord.

"Repairing to the woods they engaged in prayer for a short time, when suddenly a great light shone round about them, far brighter and more dazzling than the brilliancy of the noon day sun, seemingly enveloping the wood for a considerable distance. A spirit of elevation seized him as of joy indescribable, and a strange influence stole over him which so entranced him that he felt that he was chained to the spot. A moment later a divine personage clothed in white raiment appeared unto them, and immediately in front of the personage stood a table on which lay a number of gold plates, some brass plates, the Urim and Thummim and the 'sword of Laban.' All of these they were directed to examine carefully, and after their examination they were told that the Lord would demand that they bear witness thereof to all the world. These plates were engraved with characters termed in the Book of Mormon 'reformed Egyptian,' characters unknown to the linguists of the present day, which is claimed as a fulfilment of the prophecy of Isaiah:

"'And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I cannot; for it is sealed,' etc. (Isaiah, 29:11.)

"While describing this vision to us, all traces of a severe cold from which he was suffering disappeared for the time being, his form straightened, his countenance assumed almost a beatified expression and his tones became strangely eloquent. Although evidently no studied effort, the description was a magnificent piece of word painting and he carried his hearers with him to that lonely hill by the old farm, and they stood there with him awed in the divine presence. Skeptics may laugh and scoff, if they will, but no man can listen to Mr. Whitmer as he talks of his interview with the angel of the Lord, without being most forcibly convinced that he has heard an honest man tell what he honestly believes to be true.

"The result of this vision was a proclamation setting forth the facts enumerated.

"The 'Urim and Thummim,' mentioned in the account of the vision were a pair of transparent stone spectacles. Smith would put on the spectacles, when a few words of the text of the Book of Mormon would appear on the lenses. When these were correctly transcribed by Cowdery, who acted as his amanuensis, these words would disappear and others take their place. When 116 pages were completed, Smith entrusted them to Martin Harris, to take to his home with a view to convert his family to the new faith. They were placed at night in a bureau drawer and next morning were missing, having been stolen. They were never found and never replaced, so that the Book of Mormon today is short that number of pages of the original matter. As a chastisement for this carelessness, the Urim and Thummim was taken from Smith. But by humbling himself, he again found favor with the Lord and was presented with a strange ovalshaped, chocolate colored stone, about the size of an egg, but more flat, which it was promised should answer the same purpose.* With this stone all the present book was translated. The Prophet would place the stone in a hat, then put his face in the hat and read the words that appeared thereon. This stone was confided to Oliver Cowdery and preserved by him until his death in 1850. After that event Phineas Young succeeded in getting it from Cowdery's widow, and it is now among the sacred relics preserved at Salt Lake City.

* * *

"David Whitmer bore his long illness with

*This is somewhat misleading. Both the Urim and Thummim and the seer stone were returned to Joseph, and, according to the best information obtainable, he used both in translating the Book of Mormon.

great patience and fortitude, his faith never for a moment wavering, and when the summons came he sank peacefully to rest, with a smile on his countenance, just as if he was being lulled to sleep by sweet music. Just before the breath left the body, he opened his eyes, which glistened with the brightness of his early manhood. He then turned them toward heaven, and a wonderful light came over his countenance, which remained several moments, when the eyes gradually closed and David Whitmer was gone to his rest.

"On Monday last (Jan. 23, 1888), at 10 o'clock a. m., after awakening from a short slumber, he said he had seen beyond the veil and saw Christ on the other side. His friends, who were constantly at his bedside, claim that he had many manifestations of the truths of the great beyond, and which confirms their faith beyond all shadow of doubt.

"On Sunday evening, at 5:30 (January 22, 1888), Mr. Whitmer called his family and some friends to his bedside, and addressing himself to the attending physician said:

"Dr. Buchanan, I want you to say whether or not I am in my right mind, before I give my dying testimony."

"The doctor answered: 'Yes, you are in your right mind, for I have just had a conversation with you.'

"He then addressed himself to all around his bedside in these words: 'Now you must all be faithful in Christ. I want to say to you all, the Bible and the record of the Nephites (Book of Mormon) is true, so you can say that you have heard me bear my testimony on my death-bed. All be faithful in Christ, and your reward will be according to your works. God bless you all. My trust is in Christ forever, worlds without end, Amen.' * * *

"On Friday morning last (Jan. 27, 1888), at 10:30, a number of the friends of the deceased assembled at his late residence, to pay a last tribute of respect to the worthy dead. Mr. John J. Snyder arose and read the first fourteen verses of the 22nd chapter of Revelations, and stated that the deceased had selected the 14th verse, to be read at the funeral service over his remains. It reads as follows:

"Blessed are they that do his commandments, that they may have right to the tree

of life, and may enter in through the gates into the city.'

"After the reading, an appropriate eulogy was pronounced by Mr. John C. Whitmer, a relative and intimate associate of the deceased.

"It was then announced that all present who desired to take a last look at the remains would be given an opportunity to do so at the house, as the coffin would not be opened at the grave. All present took advantage of this opportunity to once more look upon the features of the dead.

"The following old and well-known citizens of Richmond acted as pall-bearers: Joseph S. Hughes, Thomas D. Woodson, Dr. H. C. Garner, George L. Wasson, John P. Quisenberry and Col. J. W. Black, who then took charge of the remains and bore it to the hearse.

"Notwithstanding the cold, damp weather, a large number of friends and acquaintances followed the hearse and mourning family to the new cemetery, west of the city, where the body was laid to rest, and all that was mortal of one of the most remarkable men ever connected with the history of Ray County, was forever hidden from view. * * *

"David Whitmer lived in Richmond about half a century, and we can say that no man ever lived here, who had among our people more friends and fewer enemies. Honest, conscientious and upright in all his dealings, just in his estimate of men, and open, manly and frank in his treatment of all, he made lasting friends who loved him to the end. * * * He leaves a wife and two children, two grandchildren and several great-grand-children."

In April, 1887, David Whitmer and his family and friends had printed a pamphlet of 75 pages, with the following title: "An address to All Believers in Christ, by a Witness to the Divine Authenticity of the Book of Mormon." In this pamphlet David Whitmer explained at considerable length wherein he differed in his religious belief with the Saints in Utah. He denounces polygamy and other advanced doctrines.

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"What thou seest, write in a book." REV. 1:11.

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JACKSON COUNTY, MISSOURI

GENERAL DESCRIPTION.

Jackson County, in the State of Missouri, is located in north latitude 39 degrees. Its northwestern corner commences at the confluence of the Kansas River with the waters of the Missouri, the latter of which for a distance of forty miles of its meanderings separate it from Clay and Ray counties upon the north. Upon a straight line the distance is 27 miles from the eastern to the western boundary. The length of the eastern boundary north and south is 23 miles, and the extreme length from its most northern point upon the Missouri River to its southern line is 27 miles. It is bounded on the east by Lafayette and Johnson counties, south by Cass County, and west by the Kansas State line, having an area of 385,404 acres.

Jackson County presents some physical features found in no other county in Missouri. There are three elevations or ridges passing through it from the south bearing northward 30 degrees east. The water drained from these ridges feed streams upon the east and west sides; those upon the east side of the western ridge become tributaries to the Big Blue, which dis-

charges its waters into the Missouri six miles below the mouth of the Kansas River, and those upon the western slope empty into the Kansas. The waters drained from the central ridge form streams upon the west side that also become tributaries to the Big Blue, and those drained from the eastern slope empty into the Little Blue, which forms the eastern boundary of the second ridge. The waters of the Little Blue are discharged into the Missouri at a point thirty miles by the river line east of the mouth of the Kansas. Waters drained from the third or east ridge form streams that also become tributaries of the Little Blue, flowing west, and those from the east side flow into the Sni-a-bar, which discharges its waters into the Missouri about three miles east of the northeast corner of the county. These principal streams, having their sources in the country south and west of Jackson County, are made up of springs that are found upon the uplands in great numbers. Along the streams are found bodies of excellent timber. The three elevations mentioned passing through the county north and south terminate abruptly

on the Missouri River, the middle one having an elevation of 354 feet above high water mark at a point four miles north of Independence. The western ridge terminates at Kansas City at an elevation of 292 feet above high water mark, and the eastern ridge breaks off near the northeast corner of the county. These three elevations, running nearly parallel with each other, the eastern and western approaching the central, finally unite or consolidate in one general elevation about five miles south and five miles east of the southwest corner of the county, forming a topographical elevation, the general direction of which is southwest, and may be followed by the continued elevation to the summit of Pike's Peak, in Colorado, without crossing a single stream of water.

These elevations with their perfect drainage present an exceedingly pure atmosphere throughout the entire county, thus precluding the possibility of malaria to exist to any great extent. Hence, it is one of the most healthy and desirable places of Missouri from a sanitary standpoint.

It can be safely estimated that 300,000 acres of the entire area are susceptible of high cultivation for agricultural purposes. The soil is very rich and fertile, consisting of a rich black loam, in places intermingled with sand and clay, and is from two to ten feet in depth, with a subsoil of a fine quality of clay, and the river bottoms are susceptible of yielding a larger crop per acre than any other lands northwest of the Mississippi River. The lands upon which the huckleberry grows are regarded as being the richest and most productive. Wheat and Indian corn are raised in abundance. The wonderful blue grass

grows spontaneously, and its beautiful carpet covers the whole country, lending beauty to lawns and dooryards, and wealth to innumerable pasture lands. Under cultivation, or in prepared ground, its spears grow to the enormous height of four feet, and its seed spikes stand firm and erect at the height of two to three feet. This grass excels all others as a pasture grass. The earliest in spring to attract the lowing herd, it is the last to succumb to the frosts and snows of winter, after having furnished good grazing all through the spring, summer and autumn months. Timothy, orchard grass and red clover also grow with great rapidity when cultivated.

Thus it will be seen that the country is especially adapted for stock-raising. Both climate and soil are favorable to the production of all the fruits and vegetables of the warm temperate climate; not only the hardy cereals, such as oats, barley, wheat, rye, buck-wheat, corn, etc., but also tobacco, cotton, flax, sweet-potatoes and all other common vegetables; also apples, pears, apricots, persimmons, plums of many varieties, the luscious peach, the delicious grape and a great many kinds of berries.

Though the supply of timber useful for lumbering purposes is nearly exhausted, there are still luxuriant growths of hickory, some black walnut, a variety of oaks, plenty of elm, cherry, honey-locust, mulberry, basswood and box elder; huge sycamores and cottonwoods in the river bottoms; also hard and soft maple.

The county is well supplied with springs of living water gushing out upon every hill-side. Wells of from 10 to 50 feet deep give a supply of

good limestone water. The clay, of which there is unlimited quantities, makes a fine quality of brick, and at no very great distances are stone quarries which supply a good quality of light colored sand stone; so that substantial building material may be said to be plentiful. Being located upon the highest elevation of land between the Rocky and Alleghany mountains, the air in Jackson County is pure, healthy and salubrious. The sky is generally clear; there is scarcely a day but some sunshine is seen, and snow in winter rarely lies on the ground over a week or ten days.

In 1880 the population of Jackson County, according to the U. S. census, was as follows:

Blue Township, outside Independence.....	3,837
Independence	3,146
Brooking Township	1,247
Fort Osage Township	2,207
Kaw Township outside Kansas City.....	2,558
Kansas City	55,785
Prairie Township	3,270
Sni-a-bar Township	3,908
Van Buren Township	2,124
Washington Township	1,666
Westport Township outside Westport.....	1,627
Westport Town	950

82,325

In 1870 Jackson County contained 55,041 and in 1860 22,913 inhabitants. With the rapid growth of Kansas City during the last few years the county now undoubtedly has nearly 200,000 inhabitants.

INDEPENDENCE

The county seat of Jackson County is located upon an elevation of 1,075 feet above the Atlantic Ocean and 338 feet above the level of the Missouri River, being the highest point in northwestern Missouri, or between the Alleghany and Rocky Mountains, along the same line of latitude. The

public square, in the center of which stands an elegant two-story brick court-house, with a tower on the east front, is just two and two-thirds miles in a bee line southeast from the nearest point on the Missouri River. It is also a fraction over ten miles due east from the Kansas State line, and four miles east of the Big Blue. The court house is located in the center of one of the highest elevations within the city corporation limits. The ground upon which it stands comprises one acre and a half, being beautified by trees and a magnificent lawn of blue grass. From the cupola of the court house a most beautiful view can be had of the surrounding country.

The business part of Independence, as in most Missouri towns of the same size, is built facing the four sides of the public square. The houses are mostly inferior structures and not at all in keeping with the court house and its pleasant surroundings. From the corners of the square are good roads leading into the country, but speaking generally the streets of Independence are in a bad and neglected condition. They are narrow and irregular, although most of them conform to the main points of the compass and are supposed to cross each other at right angles. Judging from appearance many of them are impassable for vehicles; the only evidence of their ever being used is a well-beaten, winding foot-path through the rank weeds, leading to some humble dwelling. Along the main thoroughfares are sidewalks either of plank or rough, undressed flat stones, but in places they are sadly in need of repairs. In passing along the streets a number of tumble-down frame

cabins, grouped promiscuously together, is occasionally seen, and here and there a neat cottage home quietly nestled in a grove of trees. There are also a few palatial residences, surrounded by well kept lawns, shrubbery and flower gardens, which stand as evidence of what this blessed spot is capable of when those who possess it shall carefully cultivate it.

In 1881 there were 38 stores, 3 colleges and 12 church edifices in Independence. Now there are a number more. The present population is about 5,000, quite a number of whom are negroes.

Independence is one of the oldest towns in Northwestern Missouri, having been laid out in 1827 by commissioners appointed by the General Assembly of Missouri, to pre-empt a tract of land upon which to locate a county seat for Jackson County. The original plat contained 240 acres, upon which there are sixteen springs of pure crystal water. Since then the city has been largely added to, and the additions made now include 640 acres within the corporate limits, which extend north and south a little less than two miles and east and west over half a mile. When the Saints lived in Jackson County in 1831-33, Independence was a mere village. It may now properly be considered a suburb of Kansas City.

KANSAS CITY,

The great metropolis of the Missouri Valley, now said to contain 150,000 inhabitants, is what makes Jackson County so populous. Aside of that, the county is not more densely populated than the other neighboring counties. Kansas City is situated at the confluence of the Missouri and Kansas rivers, reaching up to the Kansas

State line. It was first settled by James H. McGee in 1828, and was then known as Westport Landing, the town of Westport being located about five miles inland. On account of its location it became the headquarters for the Santa Fe and southwest overland Indian trade.

At the time of the first sale of town lots, April 30, 1846, it was estimated that there were about three hundred people in the new town, nearly all along the river front. February 22, 1853, a charter was obtained from the State, and in the spring of 1853 a local government was organized.

During the civil war, the town experienced a serious struggle and came out of the conflict with a population of less than three thousand inhabitants, but since then Kansas City has grown with wonderful rapidity. During the past two years upwards of \$2,000,000 have been invested in new manufacturing and commercial enterprises. Thirty miles (double track) of cable roads have been built and are in successful operation. Public and private buildings to the amount of over \$12,000,000 are said to have been erected last summer.

HISTORY.

The New Jerusalem is a subject in which all Latter-day Saints are greatly interested, but all that is known about it is what the Lord has revealed through his servants, both in ancient and modern times. The most ancient prophecy now in possession of the Saints relating to the New Jerusalem is one which was delivered by Enoch, the seventh from Adam, and revealed anew to Joseph Smith in December, 1830. We make the following extract (See Pearl of Great Price, Moses 7:60-62):

"And the Lord said unto Enoch: As I live, even so will I come in the last days, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah; and the day shall come that the earth shall rest, but before that day the heavens shall be darkened, and a veil of darkness shall cover the earth, and the heavens shall shake, and also the earth; and great tribulations shall be among the children of men, but my people will I preserve; and righteousness will I send down out of heaven; and truth will I send forth out of the earth, to bear testimony of mine Only Begotten; his resurrection from the dead; yea, and also the resurrection of all men; and righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine elect from the four quarters of the earth, unto a place which I shall prepare; an Holy City, that my people may gird up their loins and be looking forth for the time of my coming; for there shall be my Tabernacle, and it shall be called Zion, a New Jerusalem."

From this extract we learn the important fact that a holy city called Zion, or New Jerusalem, is to be built up on this earth preparatory to Christ's second advent; that it is to be built by the elect of God under his direction; that righteousness is to be sent down from heaven, and truth sent forth out of the earth for the purpose of gathering the people of God from among all nations. But this revelation does not tell in what part of the earth the New Jerusalem shall be located.

The Book of Mormon informs us that this holy city is to be built upon the continent of America, but it does not inform us upon what part of that vast country it should be built. (Ether 13: 1-12. 3 Nephi 20:22; 21:22-25.)

John, the Apostle, while on the Isle of Patmos, mentions the New Jerusalem, in writing to the Church in Philadelphia. (Rev. 3:12.) This great Apostle was also permitted in vision to see that city, after its renewal,

descending from God out of heaven upon the earth. Rev. 21:2.)

Ancient revelation, however, fails to point out the precise spot for the location of the city. Although the Book of Mormon tells us that it is to be built on the western continent, it does not say whether it is to be in North or South America.

In September, 1830, a few months after the organization of the Church, Joseph Smith received a revelation, in which the Lord said that the New Jerusalem should be built on the borders of the Lamanites. (Doc. & Cov., Sec. 28: 9.)

In February, 1831, the Saints were commanded to ask the Lord, and he would in due time reveal unto them the place where the New Jerusalem should be built, and where the Saints should eventually be gathered in one. (Doc. & Cov., Sec. 42: 9, 35, 62, 67.)

In a revelation given March 7, 1831, the Saints were commanded to gather up their riches with one heart and one mind, to purchase an inheritance, which the Lord should point out to them. This inheritance was to be the place of the New Jerusalem or Zion. (Doc. & Cov., Sec. 45: 64-71.)

In June, 1831, the Lord commanded between twenty and thirty of the Elders to journey westward two by two, preaching the word and building up branches of the Church wherever the people would receive their testimony. These Elders were to take different routes, and meet together in the capacity of a conference in the western parts of Missouri. In this revelation the Lord said, that inasmuch as his Elders were faithful, the land of their inheritance should be

made known unto them; and also informed them that it was then in possession of their enemies. (Doc. & Cov., Sec. 52.)

In this same month a small branch of the Church, called the Colesville branch, who had emigrated from the State of New York to Ohio, where they had been for a few weeks, were commanded to remove to the western borders of Missouri, near the Lamanites. (Doc. & Cov., Sec. 54.)

Joseph Smith and several of the Elders arrived at Independence, Jackson County, Missouri, about the middle of July. Soon after their arrival, a revelation was given pointing out Independence as the central place for the city, and the place for the Temple a short distance west of the court house. (Doc. & Cov., Sec. 57:3.)

Previous to this, five missionaries (Oliver Cowdery, Parley P. Pratt, Peter Whitmer, jun., Richard Ziba Peterson and Frederick G. Williams) had arrived in Jackson County. Four of these brethren, who were the first Latter-day Saint Elders that ever visited that part of the country, left the State of New York the previous fall and journeyed to Ohio, from where Frederick G. Williams accompanied them to Independence, where they arrived early in 1831. Except Elder Pratt, who was sent east by his fellow-missionaries to report at the head-quarters of the Church, these brethren were still in Jackson County to welcome Joseph and the other Elders and Saints from the East when they arrived in July, 1831. See pages 389 and 395.)

In this same revelation the Saints were informed that it was wisdom to purchase the land throughout the country, that they might obtain it

for an everlasting inheritance. Algeron Sidney Gilbert was appointed an agent for the Church to receive money and to buy land for the benefit of the Saints; Edward Partridge was commanded to divide to the Saints their inheritances according to their families, etc.

About a week after the arrival of Joseph and his brethren, the Colesville branch (so-called because they formerly lived in Colesville, Broome County, New York) arrived and settled on the borders of a fertile prairie west of the Big Blue, in Kaw Township, and not far from the present location of Kansas City. August 2, 1831, Joseph, the Prophet, assisted the Colesville Saints to lay the first log for a house as the foundation of Zion in Kaw Township, 12 miles southwest of Independence. On the 3rd the spot for the Temple, a little west of Independence, was dedicated, and on the 4th the first conference was held by the Saints in Jackson County. (See pages 396 and 397.)

In obedience to a commandment previously given, Sidney Rigdon wrote the following description of the land of Zion:

"The country is unlike the timbered states of the East. As far as the eye can reach, the beautiful rolling prairies lie spread out like a sea of meadows; and are decorated with a growth of flowers so gorgeous and grand as to exceed description; and nothing is more fruitful, or a richer stockholder in the blooming prairies, than the honey bee. Only on the water courses is timber to be found. There in strips from one to three miles in width, and following faithfully the meanderings of the streams, it grows in luxuriant forests. The forests are a mixture of oak, hickory, black walnut, elm, ash, cherry, honey locust, mulberry, coffee bean, hackberry, boxelder, and bass wood; with the addition of cottonwood, butterwood, pecan, and soft and hard maple upon the bottoms. The shrubbery is beautiful, and consists in

part of plums, grapes, crab apple, and persimmons.

"The soil is rich and fertile; from three to ten feet deep, and generally composed of a rich black mould, intermingled with clay and sand. It yields in abundance wheat, corn, sweet potatoes, cotton and many other common agricultural products. Horses, cattle, and hogs, though of an inferior breed, are tolerably plentiful, and seem nearly to raise themselves by grazing in the vast prairie range in summer, and feeding upon the bottoms in winter. The wild game is less plentiful of course where man has commenced the cultivation of the soil, than in the wild prairies. Buffalo, elk, deer, bear, wolves, beaver, and many smaller animals here roam at pleasure. Turkeys, gees, swans, ducks, yea, a variety of the feathered tribe, are among the rich abundance that graces the delightful regions of this goodly land—the heritage of the children of God.

"The season is mild and delightful nearly three-quarters of the year, and as the land of Zion, situated at about equal distances from the Atlantic and Pacific oceans, as well as from the Alleghany and Rocky mountains, in the thirty-ninth degree of north latitude, and between the sixteenth and seventeenth degrees of west longitude, it bids fair—when the curse is taken from the land—to become one of the most blessed places on the globe. The winters are milder than in the Atlantic states of the same parallel of latitude, and the weather is more agreeable; so that were the virtues of the inhabitants only equal to the blessings of the Lord which he permits to crown the industry of those inhabitants, there would be a measure of the good things of life for the benefit of the Saints, full, pressed down, and running over, even an hundredfold. The disadvantages here, as in all new countries, are self-evident—lack of mills and schools; together with the natural privations and inconveniences which the hand of industry, the refinement of society, and the polish of science, overcome.

But all these impediments vanish when it is recollected what the Prophets have said concerning Zion in the last days; how the glory of Lebanon is to come upon her; the fir tree, the pine tree, and the box tree together, to beautify the place of his sanctuary, that he may make the place of his feet glorious. Where for brass, he will bring gold; and for iron, he will bring silver; and for wood, brass; and for stones, iron; and where the feast of fat things will be given

to the just; yea, when the splendor of the Lord is brought to our consideration for the good of his people, the calculations of men and the vain glory of the world vanish, and we exclaim, 'Out of Zion the perfection of beauty, God hath shined.'

From the foregoing it is seen that the land of Zion (Jackson County) was a newly settled country, containing only a few inhabitants. The few colonists who had located within its borders were mostly immigrants from the Southern States. All the unoccupied land could be purchased from the Federal Government at the nominal price of \$1.25 per acre.

Having made the necessary arrangements for laying the foundation of permanent settlements in Jackson County, the Elders who had come from the East were commanded to return to their homes, bearing record by the way of what had been revealed, except Edward Partridge and a few others whom the Lord selected to settle in Missouri. (Doc. & Cov., Sec. 60.) The Saints and Elders who remained began the work of building up permanent homes. They had arrived too late to raise crops that season, but they cut hay for their cattle and prepared some ground for cultivation. The fall and winter were occupied in building log cabins; and through the long, cold winter the Saints cheerfully submitted to all kinds of inconveniences, such as several families living in an open, unfinished log room, without windows, and nothing but the frozen ground for a floor, their food consisting mostly of beef and a little bread, made of coarse corn meal, manufactured by rubbing the ears of corn on a tin grater. The spirit of peace, union and love, however, was in their midst, and at their prayer meetings, and in their family worship, they were blessed with many

seasons of refreshing from the presence of the Lord. Thus the winter of 1831-1832 passed away.

As soon as the churches scattered abroad learned that the Lord had revealed the place where the city of Zion was to be built, preparations to purchase inheritances in the goodly land absorbed the minds of the faithful; and money was sent to the Church agent from all quarters to buy lands. As early as February, 1831, the Lord had said that those who loved him would remember the poor and consecrate of their property to sustain them, for inasmuch as they did it to the poor, they did it unto him; and that which was consecrated to the poor, should be imparted to them with a deed and a covenant that could not be broken; and every man was to be made a steward over his own property. (Doc. & Cov., Sec. 42.)

Their law of consecration and stewardship was as follows:

Every man was to consecrate his property to the Bishop of the Church without reserve, with a covenant that could not be broken; and then he was to receive an inheritance back from the Bishop—sharing equally with his brethren, according to his family and circumstances—this inheritance being deeded to him by the Bishop; which inheritance then became his stewardship, upon which he was to improve according to the measure of wisdom he possessed; every man being independent in his management of his stewardship. By every man consecrating his property to the Bishop, and then receiving back as his stewardship only sufficient for his support, there was a surplus left in the hands of the Bishop to be placed in the Lord's Storehouse. Then if in the

management of his stewardship a man obtained more than was needful for his support, it, too, was put into the Lord's Storehouse, and that, as well as the surplus first named, was to be used in giving inheritances to the poor; and in assisting the brethren in the improvement of their respective stewardships, as should be appointed by the High Council of the Church, and the Bishop and his counselors. And thus the Saints were to be made equal in temporal things as well as in things that are spiritual.

The hearts of the Saints in Zion were made glad in the spring of 1832, by a visit from their youthful Prophet and Sidney Rigdon, who had suffered much for the truth's sake, during the winter that had just past, at the hands of a furious mob in Ohio. (See pages 112-114.) It was during this visit that Joseph was acknowledged, by the Church and Priesthood in Zion, President of the High Priesthood. It was on the occasion of this visit, too, that Joseph sought to so "organize the Church that the brethren might, eventually, be independent of every incumbrance beneath the celestial kingdom, by bonds and covenants of mutual friendship, and mutual love." (See pages 403 and 404.)

In a revelation given through the Prophet Joseph after his arrival in Jackson County in July, 1831, William W. Phelps was appointed a printer to the Church in Zion. (Doc. & Cov., Sec. 57.) Accordingly a press and type were purchased in Cincinnati, Ohio, with which Elder Phelps arrived in Jackson County in the beginning of 1832. In the month of June following the first number of a monthly paper called the *Evening*

and *Morning Star* was issued; William W. Phelps, editor. (See page 31.) Subsequently the Book of Commandments, containing a number of the revelations now found in the Doctrine and Covenants, was printed at the *Star* office, which, when first opened, was 120 miles further west than any other press in Missouri.

So rapidly did the Saints gather to Zion during the summer of 1832 that the *Star* for November reported 830 souls in the new settlements; the Lord had blessed them both with food and with raiment, and there was plenty in Zion. A feeling of insubordination, however, existed among the brethren of the Priesthood. Seven High Priests had been appointed to preside over the affairs of the Church in Zion, viz., Oliver Cowdery, William W. Phelps, John Whitmer, A. Sidney Gilbert, Edward Partridge, Isaac Morley and John Corryll. These brethren with the common consent of the several branches comprising the Church in Missouri, were to appoint Elders to preside over the respective branches, and attend to all the affairs of the Church in that land. But a number of those High Priests and Elders who went up to Zion ignored the authority of the seven, who were placed there to preside, and began setting some of the branches in order without being appointed to do so; and it resulted in some confusion. Others who went there sought to obtain inheritances in some other way than according to the laws of consecration and stewardships; and these things, together with jealousies, covetousness, light-mindedness, unbelief and general neglect to keep the commandments of God, enkindled the displeasure of the Almighty against Zion and her inhabi-

tants. This state of affairs coming to the knowledge of the Prophet Joseph, he wrote a letter to the Saints in Missouri, severely reproofing them for their neglect to keep the commandments of God. A council of High Priests appointed Hyrum Smith and Orson Hyde to write a letter of reproof and warning also, in which they cried, "Repent! repent! or Zion must suffer, for the scourge and judgment must come upon her." These words of reproof and warning had the effect of awakening in the hearts of the Saints the spirit of repentance. A solemn assembly was called at which a sincere and humble repentance was manifested. A general epistle to the Church authorities in Kirtland, bearing date of February 26, 1833, was adopted at a conference of the Saints in Zion, expressing their repentance and desires to keep the commandments of God in the future. This was satisfactory to the brethren in Kirtland; and the Lord said in a revelation given March 8, 1833, that the brethren in Zion "*began*" to repent; and that the angels rejoiced over them. Still there were many things with which the Lord was not well pleased, and he said that he would contend with Zion, and plead with her strong ones, and chasten her until she overcomes. (Doc. & Cov., Sec. 90.)

The spring of 1833 opened early in Western Missouri. The streams, which had been so long locked up in ice, broke loose under the genial rays of the returning sun, and rushed on to swell the majestic current of the Missouri. The winter snows melted early, and grass and flowers in rich profusion and of varied hue clothed the great rolling prairies of the West

in their loveliest attire. All nature rejoiced, and the Saints who had gathered to that land to build up Zion rejoiced with her.

Under these auspicious circumstances, on the 6th of April, 1833, eighty officials and a large number of the members of the Church, met at the ferry on Big Blue, a small forest-lined stream, a few miles west of Independence, for the service of God, and to be instructed in the things of eternal life. Their conversation and discourses ranged over immense periods of time; extending back to that time when the morning stars sang together, and the sons of God shouted for joy, in anticipation of the blessings that would follow the creation of this earth. They spoke of the cruel persecutions endured by the disciples of Jesus in former ages, little dreaming that the time was at hand when they, too, would be required to endure like trials for the truth's sake—for the testimony of Jesus. Their minds were absorbed in contemplating the future glory of Zion; their souls were filled with joy unspeakable—filled with that spirit which ages before caused men and angels to unite in singing, "Peace on earth; good will to men." This was the first attempt of the Church to celebrate her birthday.

During the three years that had elapsed since the organization of the Church the gospel had been preached in nearly all the States of the Union, thousands had hailed the message with delight, and numerous branches of the Church had been established.

During the summer of 1833 a school for the Elders was organized in Zion, presided over by Elder Parley P. Pratt, who labored with all the

zeal of an Apostle in teaching them the principles of the gospel. They held their meetings in the open air in the shady groves, and their instructor frequently walked several miles barefooted to meet with them.

The First Presidency of the Church, although not present in person, took a very deep interest in the affairs of the Saints in Missouri and sent up many encouraging and instructive letters. On the 25th of June a plat of the future City of Zion, accompanied by an explanation, was sent to the brethren in Missouri. The plat itself is perhaps not in existence now, but from the accompanying explanation the following is obtained:

"The plot contains one mile square; all the squares in the plot contain ten acres each, being forty rods square. You will observe that the lots are laid off alternately in the squares; in the square running from the south and north to the line through the center of the square; and in the next, the lots run from the east and west to the center line. Each lot is four perches in front, and twenty back, making one half of an acre in each lot, so that no one street will be built on entirely through the street; but on one square the houses will stand on one street, and on the next one, another, except the middle range of squares, which runs north and south, in which range are the painted squares. The lots are laid off in these squares north and south, all of them; because these squares are forty perches by sixty, being twenty perches longer than the others, their greatest length being east and west, and by running all these squares, north and south, it makes all the lots in the city of one size.

"The painted squares in the middle are for public buildings. The one without any figures is for store-houses for the Bishop, and to be devoted to his use. Figure first is for temples for the use of the presidency; the circles inside of the square are the places for the temples. You will see it contains twelve figures, two are for the temples of the lesser Priesthood. It is also to contain twelve temples.

"The whole plot is supposed to contain from fifteen to twenty thousand people; you will therefore see that it will require twenty-four

buildings to supply them with houses of worship, schools, etc., and none of these temples are to be smaller than the one of which we send you a draft. This temple is to be built in the square marked, figure 1; and to be built where the circle is which has a cross on it on the north end.

"South of the plot where the line is drawn, is to be laid off for barns, stables, etc., for the use of the city; so that no barns or stables will be in the city among the houses; the ground to be occupied for these must be laid off according to wisdom. On the north and south are to be laid off the farms for the agriculturist, and sufficient quantity of land to supply the whole plot; and if it cannot be laid off without going too great a distance from the city, there must also be some laid off on the east and west." (History of the Church, page 357.)

In a revelation given through the Prophet Joseph August 1, 1831, the Lord said that the Saints would have to pass through much tribulation before they could receive the promised blessings (Doc. & Cov., Sec. 58), and in a subsequent revelation, given in Kirtland, the prediction was made that unless the Saints were diligent in purchasing the lands which had been designated by the Lord as their inheritance, they should be "scourged from city to city and from synagogue to synagogue, and but few shall stand to receive an inheritance." (Doc. & Cov., Sec. 63.)

These remarkable prophecies were given at a time when no human sagacity could have foreseen such events. No man, unless he were a Prophet, could have so clearly portrayed the subsequent history of the Church. Had it not been for these and other predictions of a like nature, no one would for a moment have supposed that the people of that boasted land of freedom would shed the blood of the Saints, and drive them from the

lands which they had purchased, and persecute them from city to city, and from synagogue to synagogue. All other denominations had been tolerated for many years, and no such scenes of persecution had been known in the United States since their Constitution was formed. Religious freedom was the boast of the whole nation. Yet in the midst of such universal freedom and religious liberty, the voice of a great Prophet was heard, declaring the word of the Lord, and predicting events that no one looked for—events, that to all human appearance were very unlikely to come to pass.

The following is from the able pen of B. H. Roberts, as published in the *Contributor*, Vol. 7, with only a very few slight alterations made by the editor of the RECORD:

"The migration of the Saints to Missouri in the early summer of 1833, exceeded that of the previous season; but they were settling among a ferocious set of mobbers, like lambs among wolves. The old settlers of Jackson County were principally from the mountainous portions of the Southern States. They had settled along the watercourses, and in the forests which covered their banks, instead of out on the broad and fertile prairies, which only required fencing to prepare them for cultivation. It was the work of years to clear a few acres of the timber lands, and prepare them for cultivation, but with these small fields they were content. They had no disposition to beautify their homes, or even make them convenient or comfortable. They lived in their log cabins without windows, and very frequently without floors other than the ground; and the dingy smoked log walls were unadorned by pictures or other ornaments. They were uneducated; those who could read or write being the exception and not the rule; and they had an utter contempt for the refinements of life. It is needless to add that they were narrow-minded, ferocious and jealous of those who sought to obtain better homes, and who aspired to something better in life than had yet entered into the hearts of these people.

"There was another element in western Missouri which did not tend any to the improvement of its society. It will doubtless be remembered that western Missouri was then the frontier of the United States, and therefore a place of refuge for those who had outraged the laws of society. Here they were near the boundary line of the United States, and if pursued by the officers of the law in a few hours they could cross the line out of their reach, as the officers could not easily operate outside of their own nation. These outcasts helped to give a more desperate complexion to the already reckless society in Missouri.

"The Saints could not join the Missourians in their way of life—in Sabbath breaking, profanity, horse racing, idleness, drunkenness and debauchery. They had been commanded to keep the Sabbath day holy, to love the Lord with all their hearts, and to keep themselves unspotted from the sins of the world. The fact of the people having so little in common with each other was of itself calculated to beget a coldness and suspicion, which would soon ripen into dislike. The Saints, too, had come for the most part from the Northern and New England States, and sectional hatred that existed between the people of the slave-holding and free States was manifested toward the Saints by their 'southern' neighbors. Moreover, the old settlers were dear lovers of office, and the honors and emoluments growing out of it; and they greatly feared that the rapidly increasing Saints would soon outnumber them, and that the offices would be wrested from them. * * *

"As early as the spring of 1832, there began to appear signs of an approaching storm. In the deadly hours of night the houses of some of the Saints were stoned, the windows broken, and the inmates disturbed. In the fall of the same year a large quantity of hay in the stack belonging to the Saints was burned, houses shot into, and our people insulted with abusive language. Then, in the month of April, 1833, the old settlers to the number of some three hundred met at Independence, to consult upon a plan for the destruction, or immediate removal of the 'Mormons' from Jackson County. They were unable, however, to unite on any plan, and the mob becoming the worse for liquor, the affair broke up in a Missouri row. The secret of their failure in accomplishing anything was this: A few of the brethren, learning that such a meeting was being held, met for secret prayer, and petitioned the Father to frustrate the plans of this ungodly mob, who were seeking their destruction. * * * But the angry

clouds of the threatened persecution had merely been drifted to one side—not altogether driven from the horizon, and in a few months they assumed a more threatening aspect than on their first appearance.

"The sectarian priests inhabiting Jackson and the surrounding counties were earnestly engaged in fanning the flames of prejudice, already burning in the public mind. The Rev. Finis Ewing, the head and front of the Cumberland Presbyterian Church, published this statement: 'The Mormons are the common enemies of mankind and ought to be destroyed.' The Rev. Pixley, who had been sent out by the Missionary Society to Christianize the savages of the west, spent his time in going from house to house, seeking to destroy the Church by spreading slanderous falsehoods, to incite the people to acts of violence against the Saints.

"Early in July, 1833, a document was in circulation known as a 'Secret Constitution,' setting forth the alleged grievances of the mob, and binding all who signed it to assist in 'removing the Mormons.' The document set forth that the signers believed an important crisis was at hand in their civil society, because a pretended religious sect—the 'Mormons'—had settled in their midst. The civil law, they said, did not afford them a sufficient guarantee against the threatening evils, and therefore they had determined to rid themselves of the 'Mormons,' 'peaceably if they could, forcibly if they must;' and for the better accomplishment of this object, they had organized themselves into a company—pledging to each other their 'bodily powers, their lives, fortunes and sacred honors.'

"The Saints were represented as being the very dregs of that society from which they came, as being poor, 'idle, lazy and vicious;' and were also accused of 'claiming to receive direct revelation from God; to heal the sick by the laying on of hands; to speak in unknown tongues by inspiration; and, in short, 'to perform all the wonder-working miracles, wrought by the inspired Apostles and Prophets of God;' all of which, the document claims, 'is derogatory of God and religion, and subversive of human reason.' The signers of this document also accused the Saints of sowing dissensions and inspiring seditions among their slaves. They further charged that the 'Mormons' had invited free people of color to settle in Jackson County; and stated that the introduction of such a caste among their slaves, would instigate them to rebel against their masters, and to bloodshed.

"The 'Mormons' were also charged with having openly declared that God had given them the land of Jackson County; and that sooner or later they would possess it as their inheritance. The document then concludes by saying that if, after timely warning, and receiving an adequate compensation for what property they could not take with them, the Saints should refuse to leave the county, such means as were necessary to remove them were to be employed; and calls a meeting of the signers to convene at the court house in Independence on the 20th of July, 'to consult ulterior movements.' * * *

"The statement made by the mob that the 'civil law did not afford them a sufficient guarantee against the threatening evils,' of which they complained, is good evidence that the Saints had violated none of their laws—it is an acknowledgment that they lived above the law. As to the Saints being the dregs of the society from which they came—it is untrue; they had a respectable standing in the society from which they came, and that society was far in advance in civilization and enlightenment of the people of western Missouri.

"The charge of idleness comes with a bad grace from the slave-holders of Missouri. Especially so since the charge is made against people chiefly from New England, who, whatever other faults they may possess, can never be truthfully charged with idleness. In addition to the Saints who settled in Missouri having been trained from childhood to habits of industry in their former homes, they had received an express command from God to labor, and the idler was not to eat the bread nor wear the garment of the laborer; and unless the idler repented, he was to be cast out of the Church. (Doc. & Cov., Sec. 42, 75.)

"The Saints in Missouri not only pretended to receive revelations, but through the Prophet Joseph they actually received the revelations from God; and did also enjoy the gifts of tongues, and of healing the sick through the anointing of oil and the prayer of faith, in fulfilment of the promise of the Lord; but how all this can be 'derogatory of God and true religion,' or 'subversive of human reason,' can only be comprehended by a Missouri mob, seeking a vain excuse for the destruction of an unoffending people.

"The charge of sowing dissensions, and inspiring seditions among the slaves, and inviting free people of color to settle in Jackson County, have no foundation in truth. The July number of the *Star* for 1833 contained an article on

'Free People of Color,' and published the laws of Missouri relating to that class of people. Free people of color were negroes or mulattoes who were set free through the kindness of their masters, or who, by working extra hours, for which they were sometimes allowed pay, were able at last to purchase their liberty. Concerning such people the Missouri law provided, that:

"If any negro or mulatto came into the State of Missouri, without a certificate from a court of record in some one of the United States, evidencing that he was a citizen of such State, on complaint before any justice of the peace, such negro or mulatto was to be commanded by the justice to leave the State; and if the colored person so ordered did not leave the State within thirty days, on complaint of any citizen, such person was again brought before the justice who was to commit him to the common jail of the county, until the convening of the circuit court, when it became the duty of the judge of the circuit court to inquire into the cause of commitment; and if it was found that the negro or mulatto had remained in the State contrary to the provisions of this statute, the court would sentence such person to receive ten lashes on his or her bare back, and then order him or her to depart from the State; if the person so treated should still refuse to go, then the same proceedings were to be gone through, and punishment inflicted as often as was necessary until such person departed.

"And further: If any person brought into the State of Missouri a free negro or mulatto, without the aforesaid certificate of citizenship, for every such negro or mulatto, the person so offending should forfeit five hundred dollars; to be recovered by action of debt in the name of the State.

"The editor of the *Star* adds: 'Slaves are real estate in this and other States, and wisdom would dictate great care among the branches of the Church of Christ, on this subject. So long as we have no special rule in the Church, as to people of color, let prudence guide; and while they, as well as we, are in the hands of a merciful God, we say: 'Shun every appearance of evil.'

"Publishing this law, and the above comment, was construed, by the old settlers, to be an invitation to free people of color to settle in Jackson County; whereupon an extra was published to the July number of the *Star* on the 16th of the month, which said:

"The intention in publishing the article,

'Free People of Color,' was not only to stop free people of color from emigrating to Missouri, but to prevent them from being admitted as members of the Church * * * To be short, we are opposed to having free people of color admitted into the State.'

"But in the face of all this, the mob still claimed that the article was merely published to give 'directions and cautions to be observed by colored brethren, to enable them upon their arrival in Missouri to claim and exercise the rights of citizenship;' and this base falsehood was used to inflame the minds of the people against the Saints.

"That the Saints may have said that the Lord would yet give them the land of Missouri for their inheritance, is doubtless true; but that they were to obtain it in other than a legal way never entered their hearts. They had been commanded of the Lord to purchase the land for an inheritance. Besides, the Elders stationed in Zion, about this time, addressed an epistle to the churches abroad, in which they alluded to the gathering of ancient Israel, and pointed out the difference in their circumstances and those by which they were surrounded, and how ancient Israel had been compelled to obtain the lands of their inheritance by the sword, and there add; 'But to suppose that we can come up here and take possession of this land by the shedding of blood, would be setting at naught the law of the glorious gospel, and also the word of our great Redeemer; and to suppose that we can take possession of this country without making regular purchases of the same, according to the laws of our nation, would be reproaching this great Republic, in which most of us were born, and under whose auspices we all have protection.' (*Evening and Morning Star*, July, 1833.) Nothing then can be clearer than that while the Saints may have said that Missouri would eventually be the land of our inheritance, they were expecting to obtain it in a perfectly legitimate manner—by purchase—through the overruling providences of God."

By the foregoing it is clearly proven that the charges made against the Saints by their enemies were without any real foundation. Elder Roberts continues his narrative as follows:

"In answer to the call made for the citizens of Jackson County to assemble at the court-

house on the 20th of July, to devise means to rid the county of the 'Mormons,' between four and five hundred gathered in from all parts of the county. Colonel Richard Simpson was elected chairman of the meeting, and James H. Fournoy and Colonel S. D. Lucas chosen secretaries. A committee of seven was appointed by the chair to draft an address to the public, in relation to the object of the meeting; the following was the committee: Russell Hicks, Esq., Robert Johnson, Henry Childs, Esq., Colonel James Hambright, Thomas Hudspeth, Joel F. Childs and James M. Hunter.

"The address this committee reported repeated the falsehoods concerning the Saints interfering with their slaves, and inviting free people of color to settle in Jackson County, and the Saints being the very dregs of the society from which they had emigrated; again charged them with most abject poverty, idleness and of coming to obtain inheritances in Jackson County, 'without money and without price.' They declared the evils which threatened their community, by the 'Mormons' settling among them, were such that no one could have foreseen, and therefore unprovided for by the laws; and the delays incident to legislation would put the mischief beyond all remedy. They expressed the fear that if the Saints were not interfered with, the day would not be far distant when the civil government of the county would be in their hands; when the sheriff, the justices and the county judges would be 'Mormons,' or persons wishing to court their favor from motives of interest or ambition, and then ask: 'What would be the fate of our lives and property, in the hands of jurors and witnesses who do not blush to declare, and would not, upon occasion, hesitate to swear that they have wrought miracles, and have been the subjects of miraculous and supernatural cures, have conversed with God and his angels, and possess and exercise the gifts of divination and of unknown tongues, and fired with the prospects of obtaining inheritances without money and without price—may be better imagined than described.' (*Western Monitor*, Aug. 2, 1833.)

"However, in speaking of the gifts of the spirit which the Saints claimed to enjoy—revelation, prophecy, speaking in tongues, healing the sick, etc., they propose to have nothing to say, but piously close the clause which refers to these things with '*Vengeance belongs to God alone.*' For the other things with which they charge the Saints—each and all of which are most damnably false, except, perhaps, the

one that charges them with being poor—they most solemnly declare:

“That no Mormon shall in future move to or settle in this (Jackson) county. That those now here, who shall give a definite pledge of their intention, within a reasonable time, to remove out of the county, shall be allowed to remain unmolested until they have sufficient time to sell their property and close their business without material sacrifice. That the editor of the *Star* be required forthwith to close his office, and discontinue the business of printing in this county; and as to all other stores and shops belonging to the sect, their owners must in every case strictly comply with the terms of the second article of this declaration; and upon failure, prompt and efficient measures will be taken to close the same. That the Mormon leaders here are required to use their influence in preventing any further immigration of their distant brethren to this county, and to counsel and advise their brethren here to comply with the above requisitions. That those who fail to comply with these requisitions, be referred to those of their brethren who have the gifts of divination, and of unknown tongues, to inform them of the lot that awaits them.” (*Western Monitor*, Aug. 2, 1833.)

“This address was unanimously adopted by the meeting, and a committee of twelve appointed to wait upon the ‘Mormon’ leaders, and see that the foregoing regulations were complied with. In case of a refusal on the part of the ‘Mormons’ to comply with these demands, the committee, acting as the organ of the county, were to inform them that it was the fixed determination of the mob to adopt such means as would enforce their removal. The committee called upon Edward Partridge, A. Sidney Gilbert, John Correll, Isaac Morley, John Whitmer and W. W. Phelps, and demanded that they cease publishing the *Star* and close the printing office, and that, as Elders of the ‘Mormon’ Church, they agree to move out of the county forthwith. Three months was asked for by these Elders in which to consider the proposition, and to counsel with the Church authorities in Ohio, as closing a printing office, and removing twelve hundred people from their homes was a work of no small moment. But this time was denied them. They asked for ten days, but that was not granted, and fifteen minutes only allowed them to decide. At this the conference broke up, and the mob returned to the courthouse and reported to the meeting that they had called upon the ‘Mormon’ leaders

and that they refused to give a direct answer, but asked for time to consider the propositions and counsel with their brethren in Ohio. The meeting then resolved that the printing office be razed to the ground, and the type and press secured.

“With demoniac yells the mob surrounded the printing office and house of W. W. Phelps. Mrs. Phelps, with a sick infant in her arms, and the rest of her children were forced out of their home, the furniture was thrown into the street and garden, the press was broken, the type pied—the revelations, book work and papers were mostly destroyed or kept by the mob—and the printing office and the house of W. W. Phelps were razed to the ground. Having reduced these buildings to a mass of ruins, the mob proceeded to demolish the mercantile establishment of Gilbert, Whitney and Co., and destroy the goods, but when Mr. Gilbert assured them the goods would be packed by the 23rd, they desisted from their work of destruction.

“But their fiendish hate had not spent its force. With horrid yells and loud cursings they sought for the leading Elders. Men, women and children ran in all directions, not knowing what would befall them. They caught Bishop Edward Partridge and Charles Allen, and dragged them to the public square, through the maddened crowd, which insulted and abused them along the road. When they reached the public square, two alternatives were placed before them, either to renounce their faith in the Book of Mormon, or leave the county. The Book of Mormon they would not deny, nor consent to leave the county. Bishop Partridge, being permitted to speak, told them the Saints had had to suffer persecution in all ages of the world, and that he was willing to suffer for the sake of Christ, as they had done; that he had done nothing which ought to offend anyone, and that if they abused him, they would injure an innocent man. Here his voice was drowned by the tumult of the crowd, many of whom were shouting, ‘Call upon your God to deliver you—pretty Jesus you worship!’ These expressions, intermingled as they were with the vile oaths of the mob, put hell itself to shame. The two brethren, Partridge and Allen, were stripped of their outer clothing, and daubed with tar, mixed with lime, or pearl-ash, or some other flesh-eating acid, and a quantity of feathers scattered over them. They bore this cruel indignity and abuse with so much resignation and meekness, that the crowd grew still, and appeared astonished at what they witnessed. The brethren were per-

mitted to retire in silence—in silence, except when it was broken by the voice of a sister, crying aloud, 'While you who have done this wicked deed, must suffer the vengeance of God, they, having endured persecution, can rejoice, for henceforth for them is laid up a crown, eternal in the heavens!' By this time it was getting late and the mob suddenly dispersed. As night drew her sable mantle over the scene of ruin, those who had escaped to the woods and corn fields began to return, to learn what had befallen their friends. Wives anxiously inquired of the fate of their husbands, and children of the fate of their parents.

"This outrage was the more reprehensible because of the characters of the leaders of the mob—they being in the main the county officers—the county judge, the constables, clerks of the court and justices of the peace—yes, and there was Lilburn W. Boggs, the lieutenant-governor, the second officer in the State, looking quietly on and secretly aiding every measure of the mob—who, walking among the ruins of the printing office and house of W. W. Phelps, remarked to some of the Saints, 'You now know what our Jackson boys can do, and you must leave the country.'

"The third day after these events occurred (July 23rd) the mob, to the number of some five hundred, again came dashing into Independence bearing a red flag, and armed with rifles, pistols, dirks, whips and clubs; riding in every direction in search of the leading Elders, making the day hideous with their inhuman yells and wicked oaths. They declared it to be their intention to whip those whom they captured with from fifty to five hundred lashes each, allow their negroes to destroy their crops and demolish their dwellings. Said they: 'We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy their children, and ravish their women!'

"The leading Elders, seeing their own lives, and the property and lives of those over whom they presided in Christ in jeopardy, resolved to offer themselves as a ransom for the Church—willing to be scourged, or even put to death if that would satisfy their tormentors, and stop their inhuman cruelties practiced toward the flock, over which the Church had made them overseers. The men who thus offered their own lives for the lives of their friends were John Corrill, John Whitmer, W. W. Phelps, A. S. Gilbert, Edward Partridge and Isaac Morley. Forever let their names be known throughout

all Israel as men who have given the greatest evidence within the power of man to give, that they loved the brethren—'Greater love hath no man than this, that a man lay down his life for his friends.' * * * But the inhuman wretches, who had combined to drive the Saints from their hard-earned homes, were insensible to the sublime manifestation of love they witnessed. It appealed not to their adamant hearts. With brutal imprecations they told these men that not only they, but every man, woman and child would be whipped or scourged until they consented to leave the county, as they had decreed that the 'Mormons' should leave the county, or they or the 'Mormons' must die.

"The presiding brethren, finding that there was no alternative but for them to leave speedily, or witness the blood of innocence shed by fiends incarnate, concluded to leave the country. A new committee was selected by the mob to confer with the brethren, and the following agreement entered into:

"The leading Elders with their families were to move from the county by the first of January following; and to use their influence to induce all their brethren to leave as soon as possible; one-half by the first of January, 1834, and the remainder by April, 1834. They were also to use all the means in their power to stop any more of their brethren moving into the county; and also to use their influence to prevent the Saints then *en route* for Missouri permanently settling in Jackson County, but they were to be permitted to make temporary arrangements for shelter until a new location was agreed upon by the society. John Corrill and A. S. Gilbert were to be allowed to remain as general agents to settle up the business of the Church, so long as necessity required. Gilbert, Whitney & Co. were to be permitted to sell out their merchandise then on hand, but no more was to be imported. The *Evening and Morning Star* was not again to be published, nor a press established by any members of the Church in the county. Edward Partridge and W. W. Phelps were to be allowed to pass to and from the county to wind up their business affairs, provided they moved their families from the county by the first of January following. On the part of the mob, the committee pledged themselves to use all their influence to prevent any violence being used against the Saints, so long as the foregoing stipulations be complied with on the part of the Church. (*Evening and Morning Star*, page 229.)

"A day of two after this treaty was entered into, the Church in Zion dispatched Oliver Cowdery to Ohio to confer with the general Church authorities on the situation of the Saints in Missouri. This conference resulted in the authorities sending, as special messengers, Elders Orson Hyde and John Gould to Jackson County, with instructions to the Saints not to dispose of their lands or other property, nor remove from the county, except those who had signed the agreement to do so.

"In the meantime, however, the Saints attempted to settle in Van Buren, the county joining Jackson County on the south—the name has since been changed to Cass—but the people of that county, after the Saints commenced a settlement, drew up an agreement to drive them from there, and destroy the fruits of their labors, so they were obliged to return to their former homes. While the Saints were making these efforts to carry out the first part of the stipulation entered into with the mob, the mob on their part failed to refrain from acts of violence. Daily the Saints were insulted. Houses were broken into, and the inmates threatened with being robbed, if they stirred. But truth began to make itself heard; and as the fiendish acts of the mob were dragged into light, they called execrations from various quarters. Some publications in the *Western Monitor*, printed at Fayette, Howard, Co., Missouri, censured the conduct of the mob, and suggested that the Saints seek redress for the wrongs they had suffered. Whereupon the leaders of the mob began to threaten life, and declared that if any 'Mormon' attempted to seek redress by law or otherwise, for character, or loss of property, they should die!

"But these threats did not deter the Saints from appealing to the chief executive of the State for a redress of grievances. On the 8th of August, 1833, a petition setting forth their sufferings, and denying the allegations of the mob, was presented by Orson Hyde and W. W. Phelps to Daniel Dunklin, who, at the time, was governor of the State. In addition to relating the story of their wrongs, and denying the charges made by the mob on which they depended to excuse their cruelty to the Saints, the petition set forth that whenever that fatal hour arrived that the poorest citizen's person, property, or rights and privileges, shall be trampled upon by lawless mobs with impunity, 'that moment a dagger is plunged into the heart of the Constitution, and the Union must tremble.' * * * 'We solicit,' said they, 'assistance to obtain our rights; holding ourselves

amenable to the laws of our country, whenever we transgress them.' They asked the governor, by express proclamation, or otherwise, to raise a sufficient number of troops, who, with them, might be empowered to defend their rights; that they might sue for damages in the loss of property—for abuse—for defamation as to themselves—and, if advisable, try for treason, against the government; that the law of the land might not be defied, nor nullified, but peace restored to their country.

"To this very reasonable request Governor Dunklin made a patriotic reply, under date of Oct. 19th. He stated he would think himself unworthy the confidence, with which he had been honored by his fellow-citizens, did he not promptly employ all the means which the Constitution and laws had placed at his disposal to avert the calamities with which the Saints were threatened, and adds: 'Ours is a government of laws, to them we owe all obedience, and their faithful administration is the best guarantee for the enjoyment of our rights. No citizen, nor number of citizens, have a right to take the redress of their grievances, whether real or imaginary, into their own hands. Such conduct strikes at the very existence of society, and subverts the very foundation on which it is based. I am not willing to persuade myself that any portion of the citizens of the State of Missouri are so lost to a sense of these truths as to require the exercise of force, in order to ensure respect for them.'

"He advised the Saints to make a trial of the efficacy of the laws. That wherein their lives had been threatened, that they make affidavits to that effect before the circuit judge, or the justices of the peace in their respective districts, whose duty it then became to bind the threatening parties to keep the peace. By this experiment it would be proven whether the laws could be executed or not; and in the event that they could not be peaceably executed, the governor pledged himself, on being officially notified of that fact, to take such steps as would enforce a favorable execution of them.

"As to the injuries the Saints had sustained in the loss of property, the governor advised them to seek redress by civil process—expressing the opinion that the courts would grant them relief. We do not doubt the sincerity of Governor Dunklin in giving this counsel to the Saints, and under ordinary circumstances to seek redress at the hands of the civil authorities of the county would be the proper thing to do; but in this case the officers of the law had been the head and front of this high-

handed and infamous proceeding. In proof of this statement we give the names and offices held by those who were most active in bringing the mischief upon the Saints: Samuel D. Lucas, colonel and judge of the county court; Samuel C. Owens, county clerk; Russell Hicks, deputy clerk; John Smith, justice of the peace; Samuel Weston, justice of the peace; William Brown, constable; Thomas Pitcher, deputy constable; besides Indian agents, postmasters, doctors, lawyers and merchants. These were the men who had despoiled the Saints—these were the ones, in connection with the secret assistance of the lieutenant-governor of the State, Lilburn W. Boggs, who inflamed the minds of the ignorant against an innocent people, and encouraged the vicious to maltreat the virtuous. These were the men who on the 23rd of July of the same year had said: 'We will rid Jackson County of the 'Mormons,' peaceably if we can, forcibly if we must. If they will not go without, we will whip and kill the men; we will destroy the lives of the children, and ravish their women.' And these were the men—the officers of justice to whom the 'Mormons' were to appeal for a redress of grievances! To say the least, does it not smack of 'going to law with the devil, when court is to convene in hell?' Surely it was only a forlorn hope the Saints could entertain of being redressed for their wrongs by the very parties who inflicted those wrongs upon them; but being willing to magnify the law, they acted upon the governor's advice. For this purpose they engaged the services of four lawyers from Clay County, then attending court at Independence, viz., Messrs. Wood, Reese, Doniphan and Atchison. These gentlemen were engaged to plant all the suits the Saints might wish to present before the courts, and attend to them jointly throughout for one thousand dollars. W. W. Phelps and Bishop Partridge gave their notes for that sum, endorsed by Gilbert & Whitney.

"No sooner did the mob witness these movements on the part of the Saints, than they began to prepare for further hostilities. The red right hand of a relentless persecution was armed again to plague them.

"Strange as it may appear, and almost past believing, it is our task in these pages to chronicle events which have taken place in the Nineteenth Century—in this age of boasted enlightenment and toleration—that shall make the expulsion of the French peasants from Acadia pale in comparison with them; events which have occurred in America, in the United States,

the boasted asylum for the oppressed of all nations; events which would be more in keeping with the intolerance of the dark ages and the cruelty of Spain, during the reign of the Inquisition, than in this age and in this nation.
* * *

"Sunday, Oct. 20, 1833, the Saints declared publicly, that as a people they intended to defend their lands and homes, and the next day the leaders of the mob began to prepare to inflict further violence upon them. Strict orders were circulated among the Saints not to be aggressors, but to warn the mob not to come upon them. Court was to convene on Monday, Oct. 28th, and it was expected that some of the leaders of the mob would be required to file bonds to keep the peace. While these preparations were progressing on the part of the Saints, the mob were not idle. They resorted to their old method of circulating false rumors. Saturday, the 26th, about fifty met in counsel, and 'Voted to a hand to move the Mormons;' and, as an earnest of their intentions, attacked a number of families who had but lately arrived from Ohio and Indiana, but without inflicting much injury. Monday, the 28th, the circuit court convened, but very few were in attendance. There was no mob there, but threats of the most violent character were made.

"The night of October 31st, however, may be regarded as the time when hostilities recommenced in earnest. That night the mob to the number of forty or fifty proceeded against a branch of the Church located on the stream called Big Blue, known as the Whitmer settlement. They shamefully whipped several of the brethren nearly to death, among whom was Hiram Page. With brutal threats they frightened helpless women and children into the wilderness in the middle of the night, and then unroofed and demolished ten or twelve houses.

"This outrage was followed up the next night, November 1st, by an attack upon the Saints living in Independence and vicinity. Their houses were brick-batted, doors broken down, and long poles thrust through their windows. A party of the brethren had gathered together for protection about half a mile west of Independence, and to them word was sent that the mob were tearing down the store of Gilbert, Whitney & Co., and destroying their goods. Whereupon these brethren went in a body to the store. At their approach the main body of the mob fled. One of their number, bolder than his fellows, remained, however, and continued sending brick-bats and stones through the shattered doors and windows, while the

goods were scattered around him in the street. This man the brethren took prisoner, and brought him immediately before Samuel Weston, justice of the peace; entered a complaint, and asked that a warrant be issued that he, Richard McCarty, might be secured. But the justice refused to make out the warrant, or do anything in the matter. McCarty was turned loose, and subsequently got out a warrant from the same justice of the peace, and tried the men, who had caught him in the act of his villainy, for false imprisonment!

"The same night an attack was contemplated upon another branch of the Church, known as the Colesville branch, located in Kaw Township, about twelve miles west of Independence. They sent two of their number, Robert Johnson and a Mr. Harris, armed with two guns and three pistols. They were discovered by some of the brethren, among whom was Parley P. Pratt. Without provocation, Johnson struck Parley P. Pratt over the head with the breech of his gun, which staggered him for a moment, and made the blood flow in streams down his face. These two men were then retained as prisoners through the night. The spies not returning rather disconcerted the mob, and it is generally supposed prevented an attack that night upon the Colesville branch of the Church. The morning following, these two men were given their arms, and permitted to return to their companions, without receiving injury from the hands of those whom they had so maliciously assaulted, and into whose power they had fallen.

"On the night of November 2nd, a party of the mob went against the branch located on Big Blue, unroofed one house and destroyed some furniture. They also broke into the house of David Bennett, whom they found sick in bed; being unable to resist them, they beat him unmercifully, and swore they would blow out his brains. One of their number shot at him with a pistol, but the ball instead of entering his head, as intended, cut a deep gash across the top of it, which, however, did not prove fatal. While the mob were in the act of beating Bennett, a number of the brethren who had gathered in a body for mutual protection came upon the scene, and a firing of guns commenced. Both parties claim that the other commenced the firing, but which began it does not matter here. If the brethren opened the fire, they were altogether justified in doing so under the circumstances. Women and children were running here and there screaming with terror, not knowing where to go for

safety. Their piteous cries mingled with the brutal oaths of the mob, and the firing of guns, made the night hideous. In the melee a young man with the mob was shot through the thigh, but by which party it is not known. This day also the Saints in Independence gathered in a body as much as possible, about half a mile west of town, for the purpose of better defending themselves against their heartless enemies.

"The day following these outrages Joshua Lewis, Hiram Page and two others, were despatched to Lexington to see John F. Ryland, judge of the circuit court, and obtain a peace warrant. The Saints had previously applied for a peace warrant to Squire Silvens, but he refused to grant one. They read to him the governor's letter, which directed them to proceed in that manner, but he replied that he cared nothing for that. Either his fears of the mob were greater than his respect for the judge or the law, or he was in hearty sympathy with the rioters. Judge Ryland issued a peace warrant on the 6th; but whether it ever reached the hands of the county sheriff is not known. * * *

"There were a few of the citizens of Jackson who did not take part in these shameful proceedings against the Church—they were friendly disposed towards the Saints, but lacked the courage to speak out boldly in their defense, or take up arms to protect suffering innocence. On the contrary, they advised the Saints to leave the State immediately, as the wounding of the young man on Saturday night had enraged the whole county against them; and it was a common expression among the mob that Monday (the 4th of November) would be a bloody day.

"Early on Monday (Nov. 4th) the mob took the ferry-boat on the Big Blue, west of Independence, which belonged to the Saints, driving the owners away with threats of violence. From thence they went to a store, about one mile west of the ferry, kept by one Wilson. Word was brought to a branch of the Church located several miles still further west from the ferry, that the mob east of the Blue were destroying property, and the Saints needed assistance. Upon hearing this, nineteen of the brethren volunteered to go to their aid; but on approaching Wilson's store they learned that the mob were there, and that the report of the destruction of property east of the Blue was false. The company started to return to their homes, but two small boys passing on their way to Wilson's store saw this company, and

reported to the mob that the 'Mormons' were on the road west of them. At this the mob, which numbered between forty and fifty, started in pursuit, and soon came in sight of the company of volunteers, which, at the enemies' approach, fled in all directions. The mob gave hot pursuit, hunting for the brethren through the corn fields, and even searching the houses of the Saints for them, and at the same time threatening the women and children if they did not tell where the men were hiding. They fed their horses in Christian Whitmer's corn field, and took him and pointed their guns at him, threatening his life if he did not tell them where the brethren were.

"Two or three of the company who were dispersed by the mob, made their way to the Colesville branch of the Church, which was but about three miles away. A company of thirty men was quickly formed, and although they were armed with but seventeen guns, and knew that their enemies were more numerous than they, and better armed, they promptly marched to the assistance of their brethren. They found the mob hunting for the brethren, and threatening the women and children. As the mob saw this new company approaching, some of them exclaimed, 'Fire, G—d d—n ye, fire!' and then fired two or three shots at the approaching company, which were promptly returned by a volley from the brethren, at which the mob fled, leaving two of their number and some of their horses dead on the ground. The two killed were Hugh L. Brazeale and Thomas Linville. Brazeale had been known to say, 'With ten fellows I will wade to my knees in blood, but what I will drive the Mormons from Jackson County.'

"The first shot fired by the mob wounded Philo Dibble in the bowels, the ball remaining in him. As he bled much inwardly his bowels became swollen, and his life was despaired of. But Newel Knight administered to him, by laying on hands in the name of Jesus Christ, and a purifying fire penetrated his whole system. He discharged several quarts of blood and corruption, with which was the ball that inflicted the wound. He was immediately healed, and remained an able-bodied man, and performed military duty for a number of years afterwards, was always a hard worker, and at present lives in Springville, Utah County, Utah. A brother by the name of Andrew Barber was mortally wounded, his death occurring the next day.

"This battle was fought about sundown, and during the night the mob despatched runners

in all directions with the false report that the 'Mormons' had been joined by the Indians, and had taken the town of Independence; that the 'Mormons' had gone into Wilson's store and shot his son,' and other rumors that were calculated to excite the people, and enrage them against the Saints.

"This same day (Nov. 4th) a most extraordinary affair occurred at Independence. We have already told how a number of the brethren caught Richard McCarty on the night of November 1st, in the act of hurling stones and brick-bats through the doors and windows of Gilbert, Whitney & Co.'s store, while the goods—calicoes, shawls, cambrics, handkerchiefs, etc., were scattered around him in the street; and how the brethren took him before the justice of the peace, Samuel Weston, and asked for a warrant to be issued against him, and how the justice refused to issue the warrant. But, on this 4th day of November, Richard McCarty obtained a warrant from this same justice of the peace for the arrest of A. S. Gilbert, Wm. E. McLellan, Isaac Morley, John Corrill and three or four others, charging them with assault and battery and false imprisonment. In relation to this matter Brother Corrill tersely remarks, 'Although we could not obtain a warrant against him for breaking open the store, yet he had gotten one for us for catching him at it.'

"The trial of these men was in progress in the court-house at Independence, when the news of the battle west of the Big Blue was brought to town. But instead of being reported correctly, it was said that the 'Mormons' had gone into Wilson's house and shot his son. This so enraged the crowd that were in attendance at the trial, that a rush was made for the prisoners to kill them. This, however, was prevented; and at the suggestion of Samuel C. Owens, clerk of the county court, those on trial were locked up in the jail for their own safety. During the night the mob were busy collecting arms and ammunition, making every preparation for a general massacre of the Saints the next day. The brethren who were imprisoned were frequently told of these warlike preparations during the night, and that, too, by men of note; and were further informed that nothing but their leaving the county would prevent bloodshed. Whereupon these brethren consented to leave the county, and furthermore to go and consult with their brethren on the subject of all the Saints leaving. For this purpose Elders Gilbert, Morley and Corrill were accompanied by the sheriff

and two others to the branch of the Church some half-a-mile from Independence, and held an interview with their brethren upon the subject of their moving from the county, to which the brethren of that branch consented.

"The sheriff and his prisoners then returned to the jail—it being about 2 o'clock in the morning. As they approached the jail they were halted by a company of armed men, six or seven in number. The sheriff answered them, giving his own name and the names of his prisoners, at the same time exclaiming, 'Don't fire, don't fire, the prisoners are in my charge!' Morley and Corrill turned and fled, and the party who had halted them fired one or two shots after them. Gilbert stood his ground, and while the sheriff held him several guns were presented at him. Two of the men, more desperate than the rest, attempted to shoot him, but their guns missed fire; seeing that they failed to shoot him, one of the party, Thomas Wilson, knocked him down. His life, however, was preserved, and his injuries were not very serious.

"The morning of the 5th of November witnessed the people from all parts of the county crowding into Independence well armed. But few knew of the agreement made by the Saints in and about Independence to leave the county; and the presence of the armed crowds was made the occasion of calling out the militia. This last move was at the instigation of Lieutenant-Governor Boggs—at least such was the report among the people that day. The command of this militia was given to Colonel Pitcher, but the men who had formerly been the mob made up the ranks of the militia; and the only difference between the mob and the militia was that the mob, organized as a militia, were prepared to adopt more effective measures in driving the Saints from their homes, than before they were so organized. The colonels in command—Pitcher and Lucas—were known as the bitter enemies of the Saints, and their names were attached to the agreement circulated in the July previous, to drive the Saints from the county. From such a militia, officered by such men as Pitcher and Lucas, the Saints could hope for no protection.

"The branches of the Church west of Independence did not hear of the agreement of the Independence branch to leave the county, but reports reached them that a number of their brethren were imprisoned, and that the mob were determined to kill them. About a hundred of the brethren gathered from the various branches, and marched in a body to assist

those in peril. They halted about a mile west of Independence, to learn the situation of affairs. Learning that the mob had not attacked the branch at Independence, and that the militia was called out, they concluded to quietly disperse and go to their homes. But some one had seen them on the road, and reported that the 'Mormons' were on the march toward Independence, with the intention, no doubt, to do mischief.

"Hearing this the militia under Colonel Pitcher became enraged, and would only consent to grant the people peace on the condition of their agreeing to deliver up certain men, engaged in the battle the evening before, to be tried for murder, and to surrender their arms. To this last proposition Lyman Wight, who it appears acted as the leader of the body of brethren, would not consent, unless Colonel Pitcher would also disarm the mob. 'To this the colonel cheerfully agreed, and pledged his honor with that of Lieutenant-Governor Boggs, Samuel C. Owens and others.' (*Times and Seasons*, 1843, page 263.)

"Upon this treaty being made, the brethren surrendered their arms—in all forty-nine guns and one pistol. They also gave up a number of the parties who were engaged the night before in the battle, to be tried for murder. These men were detained a day and a night, during which time they were insulted, threatened and brick-batted; and after receiving a mockery of a trial, Colonel Pitcher let them go, after taking an old watch from one of them to satisfy costs.

"The agreement made by Colonel Pitcher, to disarm the mob as well as the 'Mormons,' was never executed; but as soon as the brethren had surrendered their arms, bands of armed men were turned loose upon them. Lyman Wight was chased by one of these gangs across an open prairie for five miles, but fortunately escaped. He lay three weeks in the woods, and was without food three days and nights. He was hunted for by the mob through Jackson, Lafayette and Clay counties, and also through the Indian Territory. Some of the parties who were hounding him were asked why it was they had so much against him, to which they replied: 'He believes in Joe Smith and the Book of Mormon, G—d d—n him; and we believe Joe Smith to be a d—d rascal!'

"The men who had made up the rank and file of the militia on the 5th of November, the next day, were riding over the country in armed gangs threatening men, women and children with violence, searching for arms and

brutally tying up and whipping some of the men and shooting at others. The leaders of these ruffians were some of the prominent men of the county, Colonel Pitcher and Lieutenant-Governor Boggs being among the number. The priests were determined not to be outdone by the politicians, for the Rev. Isaac McCoy and other preachers of the gospel (?) were seen leading armed bands of marauders from place to place, and were the main inspirers of their cowardly assaults on the defenseless. All through this day and the day following (Nov. 6th) women and children were fleeing in every direction from the presence of the merciless mob. One company of one hundred and ninety—all women and children, except three decrepit men—were driven thirty miles across a burnt prairie, the ground thinly crusted with sleet, their trail being easily followed by the blood which flowed from their lacerated feet! (Lyman Wight's affidavit, *Times and Seasons*, 1843, page 264.) This company and others who joined them erected some log cabins for temporary shelter, and not knowing the limits of Jackson County, built them within the borders of that county. Subsequently, in the month of January, 1834, parties of the mob again drove these people, and burned their scanty cabins, leaving the former occupants to wander without shelter in the most severe winter months. Some of them were taken suddenly ill and died.

"Other parties during the two days mentioned flocked to the Missouri River, and crossed at the ferries into Clay County. One of the companies of distressed women and children were kindly lodged by a Mr. Bennett for the night in his house. We speak of this, because acts of benevolence towards the Saints were so rare that whenever they occur they should be remembered.

"In one of the companies that went to Clay County was a woman named Ann Higbee, who had been sick for many months with chills and fever—she was carried across the river, apparently a corpse. Another woman named Keziah Higbee, in the most delicate condition, lay on the bank of the river all night, while the rain descended in torrents, and under these circumstances was delivered of a male child; but the mother died a premature death through the exposure. All the pity they received from their relentless persecutors was this brutal expression, 'G—d d—n you, do you believe in Joe Smith now?' The scene that was witnessed on the banks of the Missouri on the 7th of November is so graphically described in Joseph's

History that I cannot forbear inserting it here:

"The shore began to be lined on both sides of the ferry with men, women and children, goods, wagons, boxes, chests, provisions, etc., while the ferry-men were busily employed in crossing them over; and when night again closed upon the Saints, the wilderness had much the appearance of a camp meeting. Hundreds of people were seen in every direction; some in tents, and some in the open air, around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, and women for their husbands; parents for children, and children for parents. Some had the good fortune to escape with their family, household goods and some provisions, while others knew not of the fate of their friends, and had lost all their goods. The scene was indescribable, and would have melted the hearts of any people upon earth except the blind oppressor and prejudiced and ignorant bigot. Next day the company increased, and they were chiefly engaged in felling small cottonwood trees and erecting them into temporary cabins, so that when night came on, they had the appearance of a village of wigwams, and the night being clear, the occupants began to enjoy some degree of comfort.' (*Mill. Star*, Vol. 14, page 582.)

"On the night of the 13th of November, while large bodies of the Saints were still encamped on the Missouri bottoms, exiled from their homes for the gospel's sake, one of the most wonderful meteoric showers occurred that was ever witnessed. The whole heavens and the earth were made brilliant by the streams of light which marked the course of the falling aerolites. The whole upper deep was one vast display of heaven's fireworks. The long trains of light left in the heavens by the meteors would twist into the most fantastic shapes, like writhing serpents. Its grandeur was far beyond the power of words to describe. * * *

"It is needless to say then, that this sign in the heavens encouraged the distressed Saints; that it revived their hopes, that it calmed their fears, that the coming of their deliverer was drawing nigh. Nor need I say that it awed the mob, and made a pause in their cruel proceedings for a season. But that pause was brief; for on the 23rd of November the mob held a meeting, and appointed a committee to warn any of the Saints, who might possibly be found within the borders of the county, to leave. Accordingly what few families were scattered here and there through the county

were threatened and abused until they were finally forced from their homes. On the 24th of December four aged families were assaulted at Independence. The mob tore down their chimneys, broke open their doors, and threw large stones into their houses. A brother by the name of Miller, 65 years of age, and the youngest of the men in the four families, narrowly escaped fatal injuries. A brother Jones, who was also subject to this inhuman treatment, served as a life-guard to General Washington in the Revolution and had fought for the establishment of the sacred principles of liberty guaranteed in the Constitution of his country, the free exercise of which was now denied him by a gang of heartless wretches, who had conspired against the liberty of worthy citizens.

"Some time later Father Lindsey, an old man of about seventy years, was driven from his house, after which it was thrown down. His household goods, corn, etc., were piled together and set on fire; but fortunately, after the mob left, his son extinguished the flames. On February 20, 1834, Lyman Leonard had two chairs broken to splinters about him, being dragged out of doors, where he was beaten with clubs until he was supposed to be dead. The same day Josiah Sumner and Barnet Cole received the same kind of treatment. (*Evening and Morning Star*, page 277.)

"Early in the spring the mob burned the houses belonging to the Saints. According to the testimony of Lyman Wight, two hundred and three dwelling-houses and one grist-mill were so destroyed. Destroyed, doubtless, for the same purpose that the brutal English officers laid waste the property of the Arcadians, on the plea of discouraging the return of the exiles."

THE TEMPLE LOT.

The Temple Lot in Independence, Jackson County, Missouri, is situated about three-quarters of a mile west of the court house, on the south side of the street along which the track of the dummy railway connecting Independence with Kansas City is laid. It is a quarter of a mile due north of the Missouri Pacific Railway depot and near the western boundary of Independence corporation limits. The

lot, as it is now owned by the Hedrickites, consists of about three acres of land and comprises the summit of a crowning hill, the slope of which to the south and west is quite abrupt, but very gradual toward the north and east. It is inclosed by a barbed wire fence. The Temple Lot is a part of the southeast quarter of Section No. 3, Township 49," etc. The original patent from the Federal Government to the State of Missouri is not recorded in the Jackson County recorder's office, but the State of Missouri deeded that particular quarter-section to Jones H. Flournoy, January 24, 1827. In 1831 the Saints purchased either a part or all of Section 3, on which a site was selected for a Temple and the ground dedicated by Joseph Smith, in the presence of seven other men, August 3, 1831. December 19, 1831, 63 acres and 43 square rods of the southeast quarter of Section 3 was deeded by Jones H. Flournoy and his wife to Edward Partridge; Samuel C. Owens was county clerk at the time. The consideration was \$130. There is no mention in the Jackson County records of any administration upon the estate of Edward Partridge, the next official entry being an illegal deed from Samuel I. Edwards to Samuel H. Woodson.

The next link in the chain of title is a "Deed from Lydia Partridge, widow of Edward Partridge, Eliza M. Partridge, Emily D. Partridge and Caroline E. Partridge, heiresses of Edward Partridge, then living in Pottawattamie County, Iowa, to James Pool, of Jackson County, Missouri." This deed was dated May 5, 1848, and signed in the presence of Allen Atwood and Nathan A. West.

August 3, 1848, James Pool gave a deed to John Maxwell for the same 63 acres and a fraction, the consideration being \$600. Subsequently a lawsuit was planted against James Pool by Thomas J. Payne for the recovery of \$330, and by others for various other amounts, and to satisfy these claimants the land was put up at sheriff's sale, at which it was purchased anew by John Maxwell for \$1,315. The sheriff's deed to Mr. Maxwell is dated March 24, 1849.

John Maxwell died in 1856, without making a will, but his children and heirs made good their claim and had the land surveyed and divided up into blocks and lots known as the "Woodson and Maxwell Addition" to the town of Independence. These new lots were then sold to different parties for building spots.

When the Hedrickites first came to Independence in 1867 they found the Temple site divided up into several lots and owned by various parties. In order to avoid suspicion and trouble, the Hedrickite brethren, who had concluded to secure the site, went to work quietly and bought from the different owners, at different times, the three acres they now hold, and after all had thus been secured the brethren who

had purchased the various fractions, deeded the whole to Granville Hedrick, president of and trustee-in-trust for their little church, and his successor in office. The very best lawyers were employed to examine the records and to obtain an abstract to prove an unbroken chain of title. The whole lot cost them about \$1,500. At the time the lots were bought by the Hedrickites several of the small fractions of land had already changed hands several times after the "Woodson and Maxwell Addition" had first been made.

In the summer of 1887 a little lumber meeting house, 26x18 feet, was erected by the Hedrickites on the northeast corner of the Temple Lot, and since that time regular meetings have been held therein. The Hedrickites, being friendly to the Latter-day Saints in Utah, have invited several of our Elders, who have visited Independence of late, to preach in their meeting house; and in the evening of September 10, 1888, Elders Edward Stevenson, Joseph S. Black and Andrew Jenson filled a regular appointment there, speaking with considerable freedom to a crowded audience, consisting chiefly of Hedrickites and Josephites.

CLAY COUNTY, MISSOURI

GENERAL DESCRIPTION.

Clay County, Missouri, the temporary home of the Saints from 1833-1836, is situated north of the Missouri River opposite Jackson County. It is bounded on the west by Platte, north by Clinton and east by Ray County; has an area of about 410 square miles and 16,000 inhabitants. In 1860 Clay County had 13,000 in-

habitants; hence it has only increased 3,000 during the last 28 years. When the Saints lived in Clay County it was very thinly inhabited, and Liberty, the county seat, only had a few hundred inhabitants. The surface is somewhat uneven, but the soil is very fertile. There is considerable timber. Coal and lead-ore, lime-stone and sand-stone are among its natural re-

sources. Its chief products are corn, wheat, oats, potatoes, tobacco, butter, wool, hay, pork and live stock. Carriages, flour, lumber, metallic wares, saddlery, wool-carding and cloth-dressing are represented in its manufacturing establishments, which in 1880 numbered 49, employing 170 hands.

LIBERTY.

The county seat of Clay County is pleasantly situated on rising ground three and one-half miles north of the nearest point on the Missouri River called Liberty Landing. By rail it is 12 miles northeast of Kansas City, and it is 11 miles in a straight line due north from Independence, in Jackson County. Liberty has now a population of 2,500 and is noted for its excellent schools. The Clay County Seminary and William Jewell (Baptist) College are located here. The latter is beautifully situated on a hill in the east part of the town. The court house is considered one of the finest in the State of Missouri. There are a number of substantial brick stores and some handsome private residences. Two weekly papers, one democratic and one republican, are published here.

RUSH CREEK, the stream on which the members of Zion's Camp were scattered when the cholera broke out among them in the summer of 1834, heads about two miles northwest of Liberty; it runs in a southeasterly direction (passing within two miles east of Liberty) and empties into the Missouri River, near Missouri City, seven miles southeast of Liberty.

DUCKER'S FERRY, where the mobocrats crossed the Missouri River in 1834 (on the occasion when James

Campbell and six others were drowned) is seven miles south of Liberty and three-and-a-half miles north of Independence, at the place where Wayne City, on the Jackson County side, now is situated.

HISTORY.

When the Saints were expelled from Jackson County in November, 1833, the greater part of them found a temporary resting place in Clay County, though some of them were scattered through Ray, Lafayette, and Van Buren counties. Those, however, who settled in Van Buren were again driven away. The people in Clay County, as a rule, were kind to the Saints, who were thrown so unceremoniously upon their hospitality. They were permitted to occupy every vacant cabin, and build others for temporary shelter. Some of the sisters obtained positions as domestics in the households of well-to-do farmers, while others taught school. For these acts of kindness the people of Clay County were well repaid in labor performed by the brethren, who were by no means idle, nor of the class who would receive a gratuity when it was within their power to give its equivalent in honest toil. Some heads of families were able to and did purchase land and homes, but the majority rented.

But look at the situation of the Saints in the best possible light, and after all, it was a gloomy prospect. In their scattered condition no regular discipline could be enforced. Many of them were beyond the reach of their spiritual teachers; and being surrounded by wickedness, their hopes blighted, and witnessing the apparent triumph of the wicked over the

Saints, is it any wonder if, in their despair, many of them committed sins, and were chargeable with follies unbecoming people of their profession? But in the main the Saints were immovable as the everlasting hills in their righteousness and integrity to God; willing to count all things as dross for the excellency of the knowledge of God.

They were perplexed as to what course to pursue. They knew not whether they would be permitted to return to the lands from which they had been driven or not; nor did they know whether it would be best to lease or buy lands in Clay County. In the midst of this uncertainty, a conference was convened January 1, 1834, at the house of Parley P. Pratt, at which it was "Resolved, that Lyman Wight and Parley P. Pratt be sent as special messengers, to represent the situation of the scattered brethren in Missouri to the Presidency of the Church in Kirtland, and ask their advice." Accordingly these brethren started to perform this mission, leaving their families in a penniless condition, while they themselves faced the winds and snows of winter in the interests of their afflicted brethren.

Pending the Saints receiving instructions from their youthful Prophet, several events worthy of mention occurred. In the latter part of December, 1833, a court of inquiry was held at Liberty, Clay County, to investigate the conduct of Colonel Pitcher, in dispossessing the "Mormons" of their arms, and driving them from their homes. It resulted in his arrest and trial before a court martial; but said court did not convene until February 20, 1834; and so remiss in the performance of his duty

was General Thompson, who presided over the court martial trial, that no report was made to the governor until the 1st of May; and even then it had to be solicited by the governor. From the facts brought out in that trial, the governor decided that Colonel Pitcher had no right to dispossess the "Mormons" of their arms; and sent an order to Samuel D. Lucas, colonel of the 33rd regiment, to deliver the arms taken from the "Mormons" on the 5th of December, 1833, to William W. Phelps, John Corrill, Edward Partridge, Algernon Sidney Gilbert, or their order. Lucas, in the meantime, however, had left Jackson County, resigned his position, and had settled in Lexington. Learning of this, the governor issued a second order for the arms, directing it this time to Colonel Pitcher. This letter was inclosed in a letter from the governor to William W. Phelps, and sent to Pitcher on the 10th of July. But between the issuing of the first and second order of the governor, for their restoration to their owners, the arms were distributed among the mob; and they insolently boasted that the arms should not be returned, notwithstanding the order of the executive. The determination of the mob proved to be stronger than the authority of the governor—the commander-in-chief of the militia of the State. The arms were never returned.

In December, 1833, the mob permitted the firm of Davies & Kelly to take the printing press owned by the Saints in Jackson County over to Liberty, in Clay County, where they began the publication of *The Missouri Enquirer*. This firm paid the lawyers, employed by the Saints, \$300 on the \$1,000 note they had given

their attorneys. Not much towards paying for a press that, with the book works, had cost between three and four thousand dollars.

It would appear that as soon as the news of the expulsion of the Saints reached the ears of the State officers, they were anxious to reinstate them in their possessions. R. W. Wells, the attorney-general of Missouri, wrote to the lawyers employed by the Church, November 21, 1833, to the effect, that if the "Mormons" desired to be returned to their homes in Jackson County, an adequate force of the State militia would be sent forthwith to accomplish this object, the militia having been ordered to hold themselves in readiness. He also promised that if the "Mormons" would organize themselves into a company of militia, they should be supplied with arms by the State. And also suggested that, "as only a certain quantity of public arms can be distributed in each county, those who first apply will most likely receive them." This letter was written after a conversation with the governor, and by that conversation, the attorney-general believed that he was warranted in making these suggestions to the "Mormons," so that we may regard the foregoing as the sentiments of the governor, as well as of the attorney-general.

Under date of November 24, 1833, John F. Ryland, the circuit judge for that district of which Jackson County was a part, wrote to Amos Reese, circuit attorney for the same district, and also counsel for the Church, saying that he had been requested by the governor to inform him "about the outrageous acts of unparalleled violence that had lately happened in

Jackson County; * * * and to examine into these outrages, and to take steps to punish the guilty, and screen the innocent." He said, however, that he could not proceed without some person was willing to give the proper information before him. He asked the circuit attorney to find out from the "Mormons," if they were willing to take legal steps against the citizens of Jackson County; and if they desired to be reinstated in their possessions. If so, he was willing to adopt measures looking toward the accomplishment of this object, saying that the military force would repair to Jackson County, and execute any order he might make respecting the subject. "It is a disgrace to the State," said he, "for such acts to happen within its limits, and the disgrace will attach to our official characters, if we neglect to take proper means to ensure the punishment due such offenders."

The order for an immediate court of inquiry had been prepared by the governor, but he waited to hear from the Saints, as to whether they desired to be reinstated in their homes or not. The leading Elders of the Church, hearing through their attorneys of the steps taken to hold an immediate court of inquiry, at once wrote to the governor, asking him not to hold an immediate court of inquiry, as at that time many of those persons whom they would want as witnesses were scattered through several of the surrounding counties, and could not be notified in time to be in attendance. Besides this, they urged that many of their principal witnesses would be women and children, and so long as the rage of the

mob continued unabated, it would be unsafe to take these witnesses to Independence. "An immediate court of inquiry," wrote A. Sidney Gilbert, under date of November 29, 1833, "called while our people are thus situated, would give our enemies a decided advantage in point of testimony." He asked His Excellency, therefore, in behalf of the Church to postpone the court of inquiry until the Saints were restored to their homes, and had an equal chance with their enemies in producing testimony before the court.

. Amos Reese, the circuit attorney, and one of the counsel for the Church, concurred in these very reasonable requests, and said further: "I think that at the next regular term of the court, an examination of the criminal matter cannot be gone into without a guard for the court and witnesses."

The communication which made these suggestions was followed up, on the 6th of December, by a petition to the governor, which set forth briefly the outrages committed against the Saints by the Jackson County mob, and asked him to restore them to their possessions in that county; and protect them when restored by the militia of the State, if legal, or by a detachment of the United State Rangers; suggesting that doubtless the latter arrangement could be effected by the governor conferring with the President of the United States on the subject. They also asked that their men be organized into companies of "Jackson Guards," and furnished with arms by the State, that they might assist in maintaining their rights. "And then," said they, "when arrangements are made to protect us in our persons and property (which cannot be done without an armed force, nor

would it be prudent to risk our lives there without guards, till we receive strength from our friends to protect ourselves), we wish a court of inquiry instituted to investigate the whole matter of the mob against the 'Mormons.'"

To this petition the governor replied on the 4th of February, 1834, and said the request to be restored to their homes and lands needed no evidence to support the right to have it granted. He also promised that if, on inquiry, it was found that they had been wrongfully dispossessed of their arms, an order would be issued for them to be returned. But as we have already traced that matter to its final issue, we need to allude to it no further. In relation to the brethren organizing into military companies, the governor said:

"Should your men organize according to law, which they have a right to do—indeed it is their duty to do so, unless exempted by religious scruples—and apply for public arms, the Executive could not distinguish between their right to have them, and the right of every other description of people similarly situated."

All these answers of the governor's to the petition of the exiled Saints, so far, were good, and manifested a spirit to administer evenhanded justice. But when he comes to consider their request to be protected in their possessions, as well as reinstated in them, his reply is not so favorable. "As to the request," said he, "for keeping up a military force to protect your people, and prevent the commission of crimes and injuries, were I to comply, it would transcend the power with which the Executive of this State is clothed." Still the laws of the State empower the "commander-in-chief, in case of actual or threatened invasion, insurrection, or war,

or public danger, or other emergency, to call forth into actual service such portion of the militia as he may deem expedient." The governor explained further:

"The words 'or other emergency' in our militia law, seem quite broad; but the emergency, to come within the object of that provision, should be of a public nature. Your case is certainly a very emergent one, and the consequences as important to your society as if the war had been waged against the whole State, yet the public has no other interest in it, than that the laws be faithfully executed."

The sequel will show how faithfully the law was executed, and how the "public" stood by, indifferent spectators, while an unoffending people were robbed of their possessions and the laws of the State set at defiance by insolent mobs. The governor closes his answer to the petition of the exiles by saying, that as then advised, it would be necessary to have a military guard for the court and State witnesses, while sitting in Jackson County; and he sent an order to the captain of the Liberty Blues to comply with the requisition of the circuit attorney, in protecting the court, and executing its orders during the progress of the trials arising out of the Jackson County difficulties; and said the Saints could, if they felt so disposed, return under the protection of this guard to their homes and be protected in them during the progress of these trials.

It required no great wisdom to foresee that for the Saints to return to their homes, and then be left there without protection—left to the mercy of inhuman wretches, in whose veins ran none of the milk of human kindness—would not be far removed from suicide, as the mob greatly outnumbered the Saints.

To return under these circumstances would not only be laying the foundation for a more fatal tragedy than the one already enacted; and the brethren wisely concluded not to attempt to regain possession of their homes, until some measure was adopted to protect them when there—until "God or the President ruled out the mob."

At the February term of the circuit court, which convened at Independence, about twelve of the leading Elders were subpoenaed as witnesses on the part of the State against certain citizens of Jackson County for their acts of mob violence against the 'Mormons.' On the 23rd of the month, these witnesses crossed the Missouri River into Jackson County, under the protection of the Liberty Blues, Captain Atchison commanding. The company numbered about fifty and were well armed with United States muskets, bayonets fixed—presenting an outward look "fair and warlike." The company and witnesses commenced crossing the river about noon, but it was nearly night before the baggage wagon was taken across. While waiting for the arrival of the wagon, it was decided to camp in the woods, and not go to Independence until the next morning. Half the company and the witnesses went about half a mile towards Independence and built fires for the night. While engaged in these duties the quartermaster and others, who had gone ahead to prepare quarters in town for the company, sent an express back, which was continued by Captain Atchison to Colonel Allen, for the two hundred drafted militia under his command; and also sent to Liberty for

more ammunition. The night was passed around the camp fires, as the party was without tents, and the weather cold enough to snow a little.

Next morning the witnesses were marched to Independence under a strong guard, and quartered in the block-house—formerly the Flournoy Hotel. The attorney-general of the State, Mr. Wells, had been sent down by the governor to assist the circuit attorney, Mr. Reese, “to investigate, as far as possible, the Jackson outrage.” These gentlemen waited upon the witnesses in their quarters, and gave them to understand that all hopes of criminal procedure against the mob was at an end. Only a few minutes afterwards, Captain Atchison informed the witnesses that he had received an order from Judge Ryland that the services of his company were no longer needed in Jackson County. So the witnesses for the State were marched out of town to the tune of Yankee Doodle—quick time. Thus ended the sickly attempt of the State authorities to execute the law—in which the “public,” according to the governor, was interested, but no further interested in this outrage. But, “so far as a faithful execution of the laws is concerned,” he presumed, “the whole community felt a deep interest; for that which is the case of the Mormons today, may be the case of the Catholics tomorrow, and after them, any other sect that may become obnoxious to a majority of the people of any section of the State.” But after this effort by the State authorities to execute the law, doubtless all other sects or parties who were likely to come under the ban of popular sentiment, felt secure in their liber-

ties—satisfied with the valor of the officers of the State who had trembled before the bold front of a mob—a mob which had boasted that if the “Mormons” were reinstated in their homes by the authority of the governor, not three months should elapse before they would drive them again. And even while the circuit court was convened at Independence, and a company of militia in attendance to execute its mandates, and the attorney-general of the State present to assist the circuit attorney in prosecuting those who had violated the law—yet, in the presence of all this authority, the old citizens of Jackson gathered and assumed such a boisterous and mobocratic appearance, that their bold front overawed the officers of the court; the attorneys of the State telling the State witnesses—who were also sufferers from the previous violence of the mob—that all hopes of criminal prosecution against the mob were at an end; while Judge Ryland issued an order for the militia to withdraw, just when they were needed to protect his court in vindicating the law.

Thus ended the only effort that was ever made by the officers of the State to bring to justice these violators of the law. One class of citizens had conspired against the liberties of another class, and being the stronger had, without the authority of law or shadow of justification, driven twelve hundred of them from their possessions, and there was not virtue enough in the Executive of the State and his associations to punish the offenders. The determination of the mob to resist the law was stronger than the determination of the State officers to execute it and make it honorable. And

yet the constitution of the State made it the imperative duty of the executive to "take care that the laws are faithfully executed." And the laws of the State empowered the "commander-in-chief of the militia (the governor) in case of * * * insurrection, or war, or public danger, or other emergency, to call forth into actual service such portion of the militia as he might deem expedient." With this power placed in his hands by the laws of the State, Governor Dunklin permitted mobs to overawe the court of inquiry he himself had ordered, and allowed them to continue unchecked in their unhallowed deeds of devastation and violence. And while the mobocrats triumphed over the law, the governor's letters to the leading Elders of the Church contained many pretty patriotic sentiments, but he lacked the courage to execute the law.

In the meantime the Prophet Joseph was not an uninterested spectator of the stirring events that were being enacted in Missouri. The circumstances of the Church were such that his presence was necessary in Kirtland, but all the sympathy of his noble nature went out to his brethren in affliction, and his letters were filled with words of encouragement and wise counsel; and so far as his embarrassing financial circumstances would permit, he rendered them material aid. There were two things, however, that he could not understand: "And," said he, "they are these: Why God has suffered so great a calamity to come upon Zion; and what the great moving cause of this persecution is. And again, by what means he will return her back to her inheritance, with everlasting joy upon her head." (See page 412.)

He was not left long in doubt as to these matters. On the 16th of December, 1833, the Lord, in a revelation to him, said (Doc. & Cov., Sec. 101:1-7):

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance, I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions; * * * Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances. They were slow to hearken unto the voice of the Lord their God; therefore the Lord their God is slow to hearken to their prayers, to answer them in the day of their trouble."

This explained to the uttermost why the Saints were driven away from Zion. Of the evils which were in their midst they had been warned time and again by the Prophet and the council of the Church. But these warnings had only aroused them to a partial repentance; and the Lord, true to his word at the time of giving the warning, was pleading with the strong ones in Zion, and chastening her mighty ones, that they might overcome. Seeing then that the Saints were punished for neglecting to observe the counsels of God, the question may arise: Is the mob to be held responsible for their acts of violence against them? Most assuredly, for it is a case where "offenses must needs come, but woe unto them by whom they come."

In relation to the other matter about which Joseph was perplexed, viz.: By what means the Lord would redeem Zion, this same revelation, and one given subsequently (February 24, 1834), explained. From these two important revelations we learn that Zion is to be redeemed by power.

The Lord said (Doc. & Cov., Sec. 103):

"I will raise up unto my people a man, who shall lead them like as Moses led the children of Israel. For ye are the children of Israel, and of the seed of Abraham, and ye must needs be led out of bondage by power, and with a stretched-out arm. And as your fathers were led at the first, even so shall the redemption of Zion be. Therefore, let not your hearts faint, for I say not unto you as I said unto your fathers: Mine angel shall go up before you, but not my presence. But I say unto you: Mine angels shall go up before you, and also my presence, and in time ye shall possess the goodly land."

But this great blessing, they were given to understand, was not to be granted "until after much tribulation."

Joseph was commanded to gather up the strength of the Lord's house, the young men and the middle aged, and march with them to Zion. (See *Zion's Camp*.)

Pending the gathering of the strength of the Lord's house to go up to redeem Zion, the Saints who had been driven from their homes were instructed to importune at the feet of the judge; and if he heeded them not, then to importune at the feet of the governor; and if the governor heeded them not, then "importune at the feet of the President; and if the President heed them not, then will the Lord arise and come forth out of his hiding place, and in his fury vex the nation; and in his hot displeasure, and in his fierce anger, in his time, will cut off those wicked, unfaithful, and unjust stewards." (Doc. & Cov., Sec. 101:86-90.)

The brethren now began the work of petitioning in earnest. The authorities and brethren in Kirtland petitioned the governor of Missouri in behalf of their afflicted brethren of

that State, inclosing in their petition the revelation which the Lord had given respecting the redemption of Zion. (Doc. & Cov., Sec. 101.) They also sent a petition and the same revelation to the President in their behalf. The Saints in Missouri also continued to keep the subject of their wrongs constantly before the authorities of the State. They also prepared a petition, dated April 10, 1834, to the President of the nation, setting forth their wrongs at considerable length, enclosing in it the reply of the governor to their petition to him. And since the governor claimed that the laws of this State did not authorize him to keep a military force in Jackson County, to protect the Saints in their homes after their restoration, they asked the President to restore them to their possessions, and protect them when so restored, by an armed force, until peace was insured. They pointed out the fact to the President, that the Constitution authorized Congress to provide for the calling forth of the militia to execute the laws of the Union, suppress insurrection and repel invasions. At the same time the exiles informed the governor that they had petitioned the President for a force to protect them in their homes, and asked him to assist them by sending to the President a few lines in support of their claims. Elder Phelps also wrote to Senator Thomas H. Benton, informing him of their having sent a petition to the President, and asked him for his co-operation in securing their rights. The governor answered under date of April 10, 1834, that as it was possible that the Saints had asked the President to do something that he was not empowered to do, he could not consistently join with them in

urging him to do it. "If you will send me a copy of your petition to the President, I will judge of his right to grant it; and if of opinion he possesses the power, I will write in favor of its exercise." But whether the Saints complied with this request or not, is not known.

May 2, 1834, the Saints in Clay County received a communication from Washington, which stated that the offenses of which they complained were violations of the laws of the State of Missouri, and not the laws of the United States. And the clause in the Constitution, to which they had alluded, extended only to proceedings under the laws of the United States. "Where an insurrection in any State exists, against the government thereof," said the communication from Washington, "the President is required, on the application of such State, or of the Executive (when the Legislature cannot be convened), to call forth such a number of the militia as he may judge sufficient to suppress such insurrection. But this state of things does not exist in Missouri, or, if it does, the fact is not shown in the mode pointed out by law. The President cannot call out a military force to aid in the execution of the State laws, until the proper requisition is made upon him by the constituted authorities." And as the "constituted authorities" would not make that requisition, all hopes for assistance from the General Government were at an end.

When the Missouri State legislature convened, the governor called the attention of the body legislative to the outrages committed by the citizens of Jackson County against the "Mormons," saying, "As yet,

none have been punished for these outrages, and I believe that, under our present laws, conviction for any violence committed against a Mormon cannot be had in Jackson County. * * * It is for you to determine what amendment the law may require, so as to guard against such acts of violence for the future." This notice of the question in the governor's message revived the sinking hopes of the exiles, but it was only again to have them disappointed. The portion of the governor's message which referred to the Jackson outrage was given to a special committee, and at the suggestion of Messrs. Thompson and Atchison, of the Missouri Legislature, the Saints petitioned that body for an enactment to reinstate them in their homes and protect them, but it availed nothing. The Legislature took no action in the matter. The violators of the law went unwhipped of justice. Suffering innocence found no protector in the State or Nation.

In May, 1834, it appears that the Jackson County mobocrats, through some person of influence in Clay County, had suggested to Governor Dunklin the propriety of dividing Jackson County so that the old settlers and the Saints could occupy separate territory, and confine themselves within their respective limits, with the exception of the public right of ingress and egress upon the highway. This plan of settling the Jackson County trouble was suggested by Colonel John Thornton, and concurred in by Messrs. Reese, Atchison and Doniphan. Their communication brought out a reply from the governor, dated June 6, 1834, in which he expressed his pleasure at these gentlemen making an effort to

bring about a compromise of the Jackson County difficulties. He told them had he not been afraid of embarrassing himself by an official interposition, he should have exerted himself to have brought about a compromise even before then; but he was fearful of traveling out of the strict line of his duty as the chief executive of the State, should he do so. Said he:

"My first advice would be to the Mormons to sell out their lands in Jackson County, and to settle somewhere else, where they could live in peace, if they could get a fair price for them and reasonable damages for injuries received. If this failed, I would try the citizens, and advise them to meet and rescind their illegal resolves of last summer, and agree to conform to the laws in every particular in respect to the Mormons."

Should success attend neither of these plans, he would then try the plan of dividing the county as suggested by Colonel Thornton. "If all these failed," said the governor, "then the simple question of legal right would have to settle it. It is this last that I am afraid I shall have to conform my action to in the end."

The whole tenor of this communication plainly shows that the governor fully understood that the "simple question of legal rights" would reinstate the Saints on the lands from which they had been driven. The following extract from the letter confirms this statement:

"A more clear and indisputable right does not exist, than that the Mormon people, who were expelled from their homes in Jackson County, should return and live on their lands; and if they cannot be persuaded, as a matter of policy, to give up that right, or to qualify it, my course as the chief executive officer of the State is a plain one. The Constitution of the United States declares, 'that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' Then we cannot interdict any people, who have a political franchise in the United States, from

emigrating to this State, nor from choosing what part of the State they will settle in, provided they do not trespass on the property or rights of others. * * * And again, our Constitution says, 'that all men have a natural and indefeasable right to worship Almighty God according to the dictates of their own consciences.' I am fully persuaded that the eccentricity of the religious opinions and practices of the Mormons is at the bottom of the outrages committed against them. They have the right constitutionally guaranteed to them, and it is indefeasable, to worship Joe Smith as a man, an angel, or even as the only true and living God, and to call their habitation Zion, the Holy Land, or even Heaven itself. Indeed there is nothing so absurd or ridiculous that they have not a right to adopt as their religion, so that in its exercise they do not interfere with the rights of others."

Surely this is a liberal statement of the rights and privileges of the Latter-day Saints, and indeed, of any other people, but the governor was loath to perform what he admits to be his plain duty in restoring the "Mormons" to their homes. Indeed, he at length refused to do it, fearing that in executing the law, by returning the Saints to their homes, he would involve the county in a civil war.

June 10, 1834, the district judge, John F. Ryland, wrote a letter to Elder A. Sidney Gilbert, asking him to use his influence in gathering his brethren at Liberty, in Clay County, on the 16th of the month; saying that he expected to meet a delegation of citizens from Jackson County there, and he was desirous of giving his views upon the present situation of the parties concerned in the Jackson troubles, with the hope of bringing about a peaceable adjustment of them. This letter was read in a public meeting of the Saints, and a respectful answer given, promising that as many of the Saints as could attend the meeting on the 16th would be present. Knowing there had been some talk about the propriety of the

Saints selling out their lands in Jackson County, and fearing the judges would advise them to do so, the brethren took occasion to say in this communication that no such proposition could possibly be acceded to by the Saints; and concluded by saying:

"Home is home, and we want possession of our homes from which we have been wickedly expelled—and those rights which belong to us as native, free-born citizens of the United States."

About one thousand people were in attendance at the meeting at the court house in Liberty on the 16th of June; and among them were many of the brethren and a deputation of citizens from Jackson County, who made in substance the following proposition for the settlement of the Jackson difficulties:

"The people of Jackson County hereby propose to the Mormons, that they will buy all the land that the said Mormons own in the County of Jackson, and also the improvements which the said Mormons had on any of the public lands in said County of Jackson, as they existed before the first disturbance between the people of Jackson and the Mormons, and for such as they have made since. They further propose that the value of said land and improvements shall be ascertained by three disinterested arbitrators, to be chosen and agreed to by both parties. They further propose, that should the parties disagree in the choice of arbitrators, then..... is to choose them. They further propose, that twelve of the Mormons shall be permitted to go along with the arbitrators to show them their land and improvements while valuing the same, and such others of the Mormons as the arbitrators shall wish to do so, to give them information; and the people of Jackson hereby guarantee their entire safety while doing so. They further propose, that when the arbitrators report the value of the land and improvements, as aforesaid, the people of Jackson will pay the valuation, with

one hundred per cent. added thereon, to the Mormons, within thirty days thereafter. They further propose, that the Mormons are not to make any effort, ever after, to settle, either collectively or individually, within the limits of Jackson County. The Mormons are to enter into bonds to insure the conveyance of their land in Jackson County, according to the above terms, when the payment shall be made; and the committee will enter into a like bond, with such security as may be deemed sufficient for the payment of the money, according to the above proposition. While the arbitrators are investigating and deciding upon the matters referred to them, the Mormons are not to attempt to enter Jackson County, or to settle there, except such as are by the foregoing propositions permitted to go there.

"They further propose that the people of Jackson will sell all their lands and improvements on public lands, in Jackson County, to the Mormons, the valuation to be obtained in the same manner, the same per cent in addition to be paid, and the time the money is to be paid is the same as the above set forth in our proposition to buy; the Mormons to give good security for the payment of the money, and the undersigned will give security that the land will be conveyed to the Mormons. They further propose, that all parties are to remain as they are till the payment is made, at which time the people of Jackson will give possession."

After these propositions were submitted to the meeting, Samuel C. Owens made a flaming war speech against the "Mormons," and General Doniphan replied on the side of peace. The Reverend M. Riley, a Baptist minister, after delivering a bitter speech, said:

"The Mormons have lived long enough in Clay County; and they must either clear out, or be cleared out."

To which the chairman of the meeting, Mr. Turnham, replied:

"Let us be republicans, let us honor our country, and not disgrace it like Jackson

County. For God's sake don't disfranchise or drive away the Mormons. They are better citizens than many of the old inhabitants."

General Doniphan exclaimed:

"That's a fact, and as the Mormons have armed themselves, if they don't fight they are cowards. I love to hear that they have brethren coming to their assistance. Greater love can no man show than he who lays down his life for his brother."

Cries of "adjourn" and "no, no, go on" were now heard, mingled with curses loud and deep, and the ominous gleaming of knives, and cocking of pistols; to add to the excitement, a man by the door yelled out: "A man stabbed!" At this those in the court room rushed out to learn what had happened. It turned out that a blacksmith by the name of Calbert had stabbed a man by the name of Wales, who had boasted of having whipped many of the Mormons—one of which had nearly lost his life through the injuries received. The wound was dangerous, but the meeting broke up without further bloodshed.

In the midst of this excitement, a few of the brethren retired and addressed a communication to the Jackson County delegation, to the effect that their proposition for a settlement of the Jackson difficulties should be presented to the Saints, and an answer to it should be handed to Judge Turnham by the 20th, sooner if possible. The brethren assured the Jackson delegation that peace was what they desired, and promised to use all their influence to establish it, and disclaimed any design to commence hostilities against the inhabitants of Jackson County; and further pledged themselves to use their influence to prevent the large company of their

men (Zion's Camp), then *en route* for Missouri, going into Jackson County, until the citizens of Jackson should receive an authoritative answer to their proposition to "buy or sell."

The Jackson delegation, in a very bad humor, started for Independence. One of the leaders, James Campbell, as he adjusted his pistols in their holster, exclaimed: "The eagles and buzzards shall eat my flesh, if I don't fix Joe Smith and his army (meaning Zion's Camp) so that their skins won't hold shucks before two days are passed." They went to Ducker's Ferry and started to cross the Missouri, but when about the middle of the river, their boat suddenly went down as if made of lead. There was no storm—the river was calm, and no natural explanation could be given for the sinking of the boat. Joseph declares that the angel of the Lord sank it. Indeed, the circumstances are such as to go very far toward strengthening the statement. It is supposed that about twelve men were in the boat, and of the number seven were drowned. (See page 585.) Of the number drowned the names of three are all that have been learned—Ibe Job,—Everett and James Campbell. The body of Campbell was found about three weeks after the occurrence, on a pile of drift-wood, some four or five miles below where the boat sank, by a Mr. Purtle. But little more than the skeleton of the man remained. His flesh had been eaten by the eagles and buzzards. His fate points a fearful warning to those who raise their hands against God's anointed. It gives us reason to believe that the day is not distant

when the command of Jehovah—"Touch not mine anointed, and do my Prophets no harm"—must be obeyed.

The fate of Owens was more ludicrous. He floated down the stream until he landed on an island, where he remained all night. The next morning he stripped off his clothes and swam ashore and laid down by the side of a log, close to the road. A lady passing on horse-back, learning of his condition, dropped him her shawl to cover his nakedness, until he could secure clothing.

Concerning the propositions made by the Jackson people to the Saints for the peaceful adjustment of their difficulties, Elder B. H. Roberts, in his article on "The Missouri Persecutions," reasons as follows:

"To have the lands owned by the Saints and the improvements thereon valued by disinterested arbitrators, and the amount paid with one hundred per cent. added within thirty days, looks like a very fair proposition; but still the Saints could not accept such terms, as the condition upon which the proposition was made required the surrender of some of their rights as citizens of the United States and freemen.

"The Constitution of the United States says expressly: 'The citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' The Saints were citizens of the United States, possessing all the rights and franchises thereof, and they had a right—an indefeasable one, too—to settle in whatever State they saw proper to choose for their abode—and they had a right to settle in whatever part of the State pleased them best; and, as Governor Dunklin admitted, they had a right to call their habitation "Zion, the Holy Land, or Heaven itself," so long as in doing so they interfered not with the property and rights of others. To accept the proposition of the Jackson people then, and bind themselves never again to make any effort to settle collectively or individually within the limits of Jackson County, would be a surrender of their dearest rights of citizenship—and would be permitting mobocrats and murderers to dictate them in the exercise of their liberties—binding not only themselves, but their children as well,

to the dictum of these wretches. To accept such a settlement of their troubles, would have been a covenant with death—an agreement with hell! To their honor be it said, they spurned the proposition with the contempt it deserved.

"But the surrender of some of their rights as citizens of the United States was not the only difficulty involved in the settlement of the Jackson troubles by the Saints selling their possessions. God had revealed to them that Jackson County was the place where is to be built the Zion of their God. For them to sell their lands then, and agree never after to make a settlement there collectively or individually, would be a denial of their faith and bring upon them the displeasure of their God. For them to sell their lands was entirely out of the question.

"But the mob offered not only to buy, but to sell upon the same conditions that they proposed to buy. Why did not the Saints accept this offer? Simply because they could not, and the citizens of Jackson knew very well they could not. The old settlers of Jackson owned many times more the amount of land than was possessed by the Saints, say thirty acres to one. The Saints were not wealthy to begin with; and now, after they had been driven from their homes, robbed of their goods, their cattle driven away, their homes, stables, and stacks of grain burned, they are asked to buy nearly the whole of Jackson County, for which they must pay double price—because they were to add one hundred per cent to the appraised value—in thirty days. I don't believe the people of Jackson County were sincere in making the proposition. They knew the Saints could not sell their lands without surrendering many of their rights as freemen and citizens of the United States, and without being untrue to their God, by virtually denying their faith in the revelations he had given regarding the building up of Zion in Jackson County. This the old settlers knew the 'Mormons' would not do. They had tried to whip and frighten too many of them into a denial of their religious convictions to think for one moment that money would induce them to deny that faith. On the other hand, they determined to put the price of their own land beyond the possibility of the Saints purchasing it. The whole scheme was concocted with a view of covering up their damnable outrages against the Saints, under an appearance of fairness. 'In the corrupted currents of this world, where Offense's gilded hand may shove by justice,' where hypocrisy is often mistaken for piety,

and cunning for fairness, the subterfuge may have served its purpose; but when the wretches who have murdered the Saints and plundered them of their goods shall stand before the bar of God, they will find their refuge of deceit will not shield them from the justice of him who has declared 'vengeance is mine, I will repay!'"

The Saints refused to accept the terms of settlement made by the people of Jackson, but on the 23rd of June Elders William W. Phelps, Edward Partridge, Isaac Morley, John Corrill, John Whitmer and A. Sidney Gilbert, in behalf of the Saints, wrote the following to the Jackson County delegation:

"We the undersigned committee, having full power and authority to settle and adjust all matters and differences existing between our people or society and the inhabitants of Jackson County, upon honorable and constitutional principles; therefore, if the said inhabitants of Jackson County will not let us return to our lands in peace, we are willing to propose first: That twelve disinterested men, six to be chosen by our people, and six by the inhabitants of Jackson County; and these twelve men shall say what the lands of those men are worth in that county, who cannot consent to live with us, and they shall receive their money for the same in one year from the time the treaty is made, and none of our people shall enter the county to reside till the money is paid. The said twelve men shall have power also to say what the damages shall be for the injuries we have sustained in the destruction of property and in being driven from our possessions, which amount of damages shall be deducted from the amount for their lands. Our object is peace, and an early answer will be expected."

The only reply received to this proposition was in a letter from Samuel C. Owens, to Mr. Amos Reese, dated Independence, June 26, 1834, which plainly said that the Jackson people would do nothing like the proposition made by the Saints, and here the hopes of settling the Jackson County troubles by arbitration ended.

In the meantime Joseph Smith and his brethren from the East had arrived in Clay County. (See *Zion's Camp*). On June 23, 1834, the Prophet met in council with the High Priests, agreeable to a revelation given the day previous on Fishing River (Doc. & Cov., Sec. 105), and the following brethren, who had proven themselves faithful and true during the late persecutions, were chosen by the voice of the spirit and revelation to go to Kirtland, Ohio, to receive their endowments: Edward Partridge, William W. Phelps, Isaac Morley, John Corrill, John Whitmer, David Whitmer, A. Sidney Gilbert, Peter Whitmer, jun., Simeon Carter, Newel Knight, Parley P. Pratt, Christian Whitmer, Solomon Hancock, Thomas B. Marsh and Lyman Wight.

On the 1st of July the Prophet with four of the brethren crossed the Missouri into Jackson County, "once more," as he remarked, "to set my foot on this 'goodly land.'" What contending emotions would be awakened by such a visit! There, just west of the court house in Independence, three years before, he had assembled with his brethren, and dedicated a site for the Temple of the Lord. Now and then they would come to the ruined homes of the Saints, or, if preserved from the hands of the spoiler, it was that they might shelter some land pirate who had driven away the rightful owner. Now in vision he might, for a moment, see the future glory of Zion—then he would weep to think of the Saints stripped of all their worldly goods, and in the midst of strangers whose bonds of friendship were not strong.

On the 3rd of July, 1834, in a council of High Priests held in Clay

County, Joseph proceeded to organize a High Council similar to the one previously organized in Kirtland, Ohio. David Whitmer was elected president and William W. Phelps and John Whitmer assistant presidents. The following High Priests were appointed High Councilors: Christian Whitmer, Newel Knight, Lyman Wight, Calvin Beebe, William E. McLellin, Solomon Hancock, Thomas B. Marsh, Simeon Carter, Parley P. Pratt, Orson Pratt, John Murdock and Levi Jackman. All these brethren were ordained and set apart to their various positions on the 7th.

Joseph remained with the Saints in Clay County, giving such instructions as were needed for the prosperity of the Church in that part of the country, until the 9th of July, when he left to return to Kirtland.

The High Council proceeded to discuss a variety of subjects pertaining to the situation of the Saints. They made a direct appeal to the people of the United States, and to mankind everywhere—stating their wrongs and imploring their assistance in securing and maintaining their rights. They declared their devotion to the laws of their country, and their faith in God, and the final establishment of Zion in Jackson County, and expressed a desire to be at peace with all mankind. They also investigated some matters arising between the members of the Church, of setting the Church in Missouri in order generally. On the 12th of July the council appointed Edward Partridge, Orson Pratt, Isaac Morley and Zebedee Coltrin to visit the afflicted and scattered brethren in Missouri. They were not to hold public meetings, as that would arouse too much popular prejudice, but they

were to work quietly, setting the Saints in order and teaching them the way of holiness, as the Lord by his Spirit might direct. Subsequently a few Elders were sent out to hold public meetings, "to teach the disciples how to escape the indignation of their enemies, and keep in favor with those who were friendly disposed." On the 7th of August the council sent out about twenty Elders to preach the gospel to the world; and thus in these trying circumstances these faithful men continued to preach the gospel of Christ restored to the earth.

In the meantime Joseph and a few of his brethren who had accompanied him from Missouri had arrived in Kirtland. On the 16th of August, 1834, he wrote to the brethren in Missouri, requesting that another petition be written, such as the High Council would approve, asking the governor of Missouri to call on the President of the United States to furnish a guard to protect the Saints in their homes in Jackson County from the insults and violence of the mob. Copies of this petition were to be placed in the hands of the Elders going on missions through the United States, and every effort was to be made to get signers; "that peradventure," wrote Joseph, "we may learn whether we have friends or not in these United States." Lyman Wight was instructed to enter complaints to Governor Dunklin as often as he should receive insults or injuries; and should mobs take life or burn houses, and the people of Clay County refuse to protect the Saints, he was to collect the little army, be set over into Jackson, and do the best he could in maintaining the ground. If the excitement continued

to abate, then the Saints were to gather quietly together in the regions surrounding, and be in "readiness to move into Jackson County in two years from the 11th of September next (1836), which is the appointed time for the redemption of Zion. If—verily I say unto you—if the Church, with one united effort, perform their duties—if they do this, the work shall be complete." If, on the other hand, the Church failed to gather up the young men and means to redeem Zion by the appointed time, "behold," saith the Prophet, "there remaineth a scourge for the Church, even that they shall be driven from city to city, and but few shall remain to receive an inheritance."

For the next two years the Prophet and his brethren were busily engaged in setting in order the various quorums of the Priesthood, but he still had time to think of Zion and her redemption. On the occasion of a large body of the Priesthood being present on the 2nd of May, 1835, he moved that they never give up the struggle for the redemption of Zion, so long as life should last. September 24th, following, the High Council met at the house of Joseph Smith to take into consideration the redemption of Zion. It was the decision of the council that the Saints who had been expelled from Zion petition the governor of the State to reinstate them the following spring, and they would either live or die on their lands; and Joseph prayed that they might be successful in getting eight hundred or a thousand emigrants to go up to settle in Zion; and still later (March 13, 1836) the First Presidency resolved to remove on or before the 15th of May next to Zion, if the

Lord should open the way before them, that their influence might be more effectual in encouraging the Saints to gather there.

But events of a strange character were to occur that would prevent the carrying out of these resolutions. The Saints did not comply with the conditions upon which Zion was to be redeemed. They did not with a united effort do their duty, and they did not give of their means liberally, nor did their young men volunteer readily to go up to Zion. Hence they were not entitled to the fulfilment of God's promise to redeem Zion; but instead of this blessing there was suspended over them the promised scourge of being driven from city to city, because they failed to keep the commandments—a scourge that has been executed to the uttermost.

The petitions the Elders circulated throughout the States in their travels, asking the people to petition the governor of Missouri to reinstate the Saints in their homes, met with considerable response and awakened some sympathy among the people generally. The petition was mailed to the governor December 9, 1835. But all these efforts failed to move the State officials to make any effectual effort towards restoring the outraged Saints to their own and protecting them in the quiet possession of their property and lives.

July 28, 1836, the Saints in Clay County received a letter from Governor Dunklin, which may be considered the funeral knell to their hopes of executive interference in their behalf. In that letter, which was dated Jefferson City, July 18, 1836, the governor informed them that their cases were individual cases, and as

such were subjects for judicial interference, and not for the special cognizance of the executive. He stated further:

"And there are cases, sometimes, of individual outrage which may be so popular as to render the action of courts of justice nugatory in endeavoring to afford a remedy. * * * Your neighbors accuse your people of holding illicit communications with the Indians, and of being opposed to slavery. You deny. Whether the charge or the denial is true I cannot tell. The fact exists, and your neighbors seem to believe it true; and whether true or false, the consequence will be the same (if your opponents are not merely gasconading), unless you can, by your conduct and arguments, convince them of your innocence. If you cannot do this, all I can say to you is, that in this Republic the *vox populi* is the *vox dei*."

What a mockery, then, is such a government! Under it none may hope to enjoy liberty but those who are willing to swim in the stream of popular sentiment—a stream oftener filthy than clean. How precarious is the hold of the inhabitants of such a government upon their liberties—dependent upon the changing whims of the populace—the populace which "today will weep a Caesar slain; tomorrow vote a monument to Brutus!" Under such a government what is to become of Reformers? Perhaps the fate of Reformers of other ages, who have fallen victims to the hatred of popular sentiment, will answer the question. What is to become of the weaker parties if all are to be crushed or banished that popular sentiment condemns? For what are governments established if not to protect all, the weak as well as the strong, the despised as well as the favored, in the enjoyment of life, liberty and the pursuit of happiness?

June 29, 1836, the leading citizens of Clay County assembled in the court-

house of Liberty to consider the difficulties threatening the people of Clay County in consequence of the presence of the "Mormons." After the usual organization at such meetings, the committee on resolutions reported a document that briefly stated the circumstances under which the Saints flocked into Clay County, without money, without property, without food for their wives and children, and, like Noah's dove, without a resting place for their feet; and how the people of Clay County, in face of the thousand reports accusing them of every crime known to the laws of the country, had treated them with toleration and often with peculiar kindness. The document refers to the statements of the Saints who had said they did not regard Clay County as their permanent home, but merely as a temporary asylum which they would promptly leave whenever a respectable portion of the citizens of Clay County should request it; and now the best interest of the county demanded the fulfilment of this pledge.

The reasons why the Saints had become objects of hatred and detestation to many of the citizens of Clay County are stated to be:

1. Their religious tenets were so different from the present churches of the age, that this always had and always would excite deep prejudice against them in any populous country where they might locate.

2. They were eastern men, whose manners, habits, customs and even dialect were essentially different from the Missourians.

3. They were *non-slave-holders* and opposed to slavery, which excited deep and abiding prejudices in a com-

munity which tolerated and protected slavery.

4. Common report had it that they kept up a constant communication with the Indian tribes on the frontier; and declared from the pulpit that the Indians were a part of God's chosen people, destined by heaven to inherit with them the land of Missouri.

"We do not vouch for the correctness of these statements," said the committee in their report, "but whether they are true or false, their effect has been the same in exciting our community."

The causes named are represented as having raised a prejudice against the Saints and a feeling of hostility, that the first spark might, and the committee deeply feared would, ignite into all the horrors and desolations of a civil war, and it was therefore

"Resolved, That it is the fixed and settled conviction of this meeting, that unless the people commonly called Mormons will agree to stop immediately the immigration of their people to this county, and take measures to remove themselves from it, a civil war is inevitable."

The committee said further:

"We do not contend that we have the least right under the Constitution and laws of the country to expel them by force. But we would indeed be blind, if we did not foresee that the first blow that is struck, at this moment of deep excitement, must and will speedily involve every individual in a war, bearing ruin, woe and desolation in its course. It matters but little how, where or by whom the war may begin; when the work of destruction commences, we must all be borne onward by the storm, or crushed beneath its fury."

The Saints were told that if they had one spark of gratitude, they would not willingly plunge a people into civil war, who had held out to them the friendly hand of assistance in the dark hour of their distress. A com-

mittee of ten were appointed to present these views to the leading Elders among the "Mormons," with the understanding that if the "Mormons" would consent to move as requested, the gentlemen who had called the meeting, and asked them to leave Clay County, would use all their influence to allay the excitement among the citizens of the county.

The reply of the Saints to the request to remove from Clay County was adopted at a general mass meeting, held July 1, 1836. In their reply the Saints express their appreciation of the kindness shown them by the people of Clay County. They denied having any disposition to meddle with slavery, and also denied holding any communication with the Indians, and said they had held themselves as ready to defend their country against their barbarous ravages as any other people. After making these denials they resolved:

"For the sake of friendship, and to be in a covenant of peace with the citizens of Clay County, and they to be in a covenant of peace with us, notwithstanding the necessary loss of property and expense we incur in moving, we comply with the requisitions of their resolutions in leaving the county of Clay, as explained by the preamble accompanying the same; and that we will use our exertions to have the Church do the same."

It appears that the committee, which had presented the resolutions of the Clay County citizens, had tendered its services to assist the Saints in selecting a new location, and the Saints resolved to accept its assistance. The reply from the Saints was perfectly satisfactory to the people of Clay County, and they made some arrangements to assist the Saints in complying with their request; that is, two persons from each township were appointed to raise money by subscrip-

tion to aid the "Mormons" who might need assistance to leave the county, and also arrange for some suitable person to assist in selecting a new location for settlement; and recommend the "Mormons" to the good treatment of the citizens in surrounding counties, and ask them to assist the "Mormons" in selecting some abiding place for their people, where they would be, in a measure, the only occupants; and where none would be anxious to molest them.

Almost immediately after these proceedings, the Saints proceeded to make preparations for leaving their temporary homes in Clay County, and in September following (1836) they commenced removing into a new location which had been selected on Shoal Creek, in the territory attached to Ray County. By the following spring nearly all the Saints from Clay County had changed their places of abode to that section of the country, which in December, 1836, was organized into Caldwell County. (See *Caldwell County*.) This was the second exodus of the Saints of a series of five in the early days of the Church.

LIBERTY JAIL.

The next thing of importance connecting Clay County with the history of the Church was the imprisonment of Joseph Smith, Hyrum Smith, Sidney Rigdon, Lyman Wight, Alexander McRae and Caleb Baldwin in the Liberty jail from November, 1838, to April, 1839. Elder Lyman O. Littlefield, who at that time was learning the trade of a printer in the town of Liberty, gives in this connection the following graphic description of his youthful experience, in his interesting little work "Reminiscences of Latter-

day Saints," just published in Logan, Cache County:

"It must have been about the first of December when the prisoners assigned to the Liberty jail were conveyed to that place.

"It was the privilege of the writer—if it may be called such—to witness their entrance into the place. They, of course, traveled upon the main road leading from Richmond, and entered the town of Liberty on the east. They were all in one large, heavy wagon with a high box, which, as they were seated, hid from view all of their forms, except from a little below the shoulders. They passed through the center of the town, across the public square, in the center of which stood the court house. After crossing this square the wagon containing them was driven up the street northward about the distance of two blocks, where, at the left hand side of the street, was a vacant piece of ground, upon which, close to the street, stood the Liberty jail, ever to be remembered famously by the entrance into it of these illustrious prisoners. * * * The inhabitants of Liberty, and many from the surrounding country, were out to witness the entrance of the prisoners into the place, and many, on that occasion, in my hearing, expressed their disappointment that the strangers should so much resemble all other men of prepossessing appearance.

"This large, clumsily built wagon—the box of which was highest at each end—finally halted close to the platform in front of the jail, which platform had to be reached by means of about a half a dozen steps, constructed on the south and north sides of the same. The jail fronted the street at the east.

"The prisoners left the wagon and immediately ascended the south steps to the platform, around which no banisters were constructed. The door was open; one by one, the tall and well proportioned forms of the prisoners entered. The Prophet Joseph was the last of the number who lingered behind. He turned partly around, with a slow and dignified movement, and looked upon the multitude. Then turning away, and lifting his hat, he said, in a distinct voice, 'Good afternoon, gentlemen.' The next moment he had passed out of sight. The heavy door swung upon its strong hinges, and the Prophet was hid from the gaze of the curious populace who had so eagerly watched.

"Because Joseph used the term 'good afternoon,' some of the people became excited and made various threats. The custom of a Mis-

sourian would have been to say 'good evening.' They thought his expression implied a covert meaning that he should make his escape before morning. Joseph being an eastern man, expressed himself after the custom of the eastern people. Finally the excitement subsided, the people dispersed, and the prisoners were left to seek the best rest their hard, dark and cheerless prison quarters might afford them.

"We, also, retired from the scene, full of anxiety and concern. In the *Missouri Inquirer* office, after that day, ample opportunities were afforded for meditation, as the past and present came up for review. Joseph and his fellow-prisoners were men whom I knew and loved—men who with me possessed 'like precious faith' in the God of heaven. These men were actually, so to speak, within a stone's throw of the place of my employment. So very near, and yet so far were they beyond my power to render them aid! For me or any others of our faith in that place to have tried to aid them would have been useless, if known to the people. There were those, however, who did aid them in a certain way. Just across the street, directly opposite the jail, lived a family of Latter-day Saints, who were full of sympathy for their imprisoned brethren. This family befriended them in the only way within their power. Having heard it whispered that their food was not, at all times, of a very good quality, they, as often as convenient, and when safe to do so, found means to pass to them through the prison grates (which could be reached by a person standing upon the ground from the outside) various articles of food, such as cakes, pies, etc., which they themselves prepared. This had to be done very cautiously, under the cover of night. The names of those who performed these good Samaritan-like deeds were Samuel Kingsley and his wife Olive Martha; also his sisters Rachel, Eleanor and Flora. The doubtful character of the food sometimes placed before the prisoners, by those to whom that duty had been assigned (it is said that human flesh had actually been given them to eat), doubtless caused them to duly appreciate and relish those wholesome repasts, knowing, as they did, that they had been carefully prepared by the hands of sympathizing friends.

"The prisoners had been some time confined in the Liberty jail when a circumstance occurred in which they were among the principal actors. * * * I was just returning from supper on my way to the printing office and had reached a position in front of the jail, when

suddenly and unexpectedly was heard the sound of anxious voices and a quick rush as if made by a strong and determined man. Above the tumult was distinguished the well known voices of my friends—and that of Joseph's distinctly—asking in earnest tones for freedom. Also the voice of Mr. Samuel Tillery, the jailer, was plainly heard resolutely denying their petition. This struggle continued only for a brief period, when the jailer's light shone at the outside of the jail walls, and the door lock gave a clicking sound as the key turned in the heavy lock. Just then a man jumped from the platform, and Mr. Tillery's assistant, with an oath, fired a shot at him as he ran a few rods north, sprang upon a horse that was hitched to a fence, and rode rapidly away. This was some friend of the prisoners', who had tried to render assistance to his imprisoned brethren. I have heard that it was Brother Cyrus Daniels, and that he was wounded in one of his arms by the shot of the assistant jailer, but have no means of knowing as to the correctness of this.

"Mr. Tillery and his man then hastened past the place where I was standing, and ran down the street into the town alarming the people with their cries for help, calling them to rally to the jail, as the prisoners were trying to make their escape. * * *

"A large crowd gathered there, and every one was filled with the most intense excitement. Several demanded of the jailer the keys, but he stoutly refused to let them pass from his possession. He had wished the people to gather there lest the prisoners might make their escape, but when he found that they were securely locked within the walls and everything was all safely arranged, he was satisfied for the prisoners to remain in their secure quarters, and would not consent that they should be delivered to the populace in their excited and enraged condition, knowing that the consequences would be fatal to the defenseless men. In this he filled the requirements of the law.

"Some time was spent around the jail in vain attempts to get possession of the men to whom they desired to do violence. Wicked profanations were freely indulged in and a variety of threats made; but finally, growing disheartened, they withdrew, and the precincts of the jail soon were made lonely in the still shadows of night.

"The most orderly portion of the citizens repaired to their homes, but the profligate and rowdy class resorted to the groceries and saloons and spent the night in drinking, gam-

bling, and cursing 'Joe Smith' and the 'Mormons.'

"The attempted escape was the topic of conversation, and the most exaggerated stories and rumors were told. Their imaginations were so wrought up that many of them believed there was a chain of 'Mormon' forces all along the road to Far West, determined to effect the release of their friends and carry them away in triumph to some place of safety. But as time wore away, in a few days their excitement was allayed and they began to breathe freely, so far as the terrible 'Mormons' were concerned.

"Some of those who attempted to rescue the prisoners were shut into the jail, and they were taken before the court to answer to the charge of attempting to release the prisoners. * * *

The following is what Joseph, the Prophet, himself says in reference to this attempt to regain their freedom (*Times and Seasons*, Vol. 1, page 101) :

"We should have taken out a writ of *habeas corpus* and escaped the mob in a summary way, but unfortunately for us, the timber of the wall being very hard, our auger handles gave out, which hindered us longer than we expected; we applied to a friend for assistance, and a very slight uncautious act gave rise to suspicion, and before we could fully succeed, our plan was discovered. We should have made our escape, and succeeded admirably well, had it not been for a little imprudence or over-anxiety on the part of our friend.

"The sheriff and jailer did not blame us for our attempt; it was a fine breech, and cost the county a round sum. Public opinion says we ought to have been permitted to have made our escape, but then the disgrace would have been on us; now it must come on the State. We know that there cannot be any charge sustained against us; and that the conduct of the mob, the murders committed at Haun's Mill, the exterminating order of Governor Boggs, and the one-sided, rascally proceedings of the legislature, has damned the State of Missouri to all eternity. General Atchison has proved himself to be as contemptible as any of our enemies.

"We have tried a long time to get our lawyers to draw up some petitions to the supreme judges of this State, but they have utterly refused. We have examined the law, and drawn the petitions ourselves, and have obtained abundance of proof to counteract all the testimony

that is against us, so that if the judges do not grant us our liberty, they have got to act contrary to honor, evidence, law or justice, merely to please the mob, but we hope better things, and trust, before many days, God will so order our case, that we shall be set at Liberty and enjoy the society of the Saints."

Elder Littlefield continues:

"It is beyond my power to record but a small portion of the acts, the oaths and criminal threats of that angry crowd of men, who, doubtless, would have murdered those innocent men, could they by any means have gained possession of them. My poor prayer ascended to the God of Israel for their preservation. For that once I was rejoiced that the building was a strong one, for although it was a prison, it was, under the circumstances, a very ark of safety for them, when furious and wicked men were filled with rage and vengeance around its walls. Otherwise, had it been frail and vulnerable enough to yield to the attacks of assailants, their lives would have been sacrificed—even as lambs that fall among ravenous wolves. And within its uninviting courts the Lord communed with the Prophet Joseph by his Spirit, revealing unto him the counsel of his will concerning Joseph himself and also for the welfare and safety of his people in their scattered and forlorn condition. Section 121 of the Doctrine and Covenants was written in that jail, by the Prophet, March 20, 1839, and Sections 122 and 123 were written by him a few days later, while he was held a prisoner for his religion, because he dared proclaim to the world that God lived and had again spoken to man upon the earth. From this jail Joseph also found means of writing and sending letters of counsel to his brethren who had arrived in the State of Illinois."

Finally, having secured a change of venue, the Prophet and his fellow-prisoners were on the 6th of April, 1839, taken out of the Liberty jail and hurried on toward Daviess County. A few days later they regained their freedom. (See pages 451-459.)

The old jail continued to be used as a prison until about the year 1856, when it was deemed unsafe, and for a couple of years and more Clay County criminals were sent to Platte City, in

the neighboring county on the west, for safe-keeping. In 1858 the present Liberty court house was erected, with apartments for prisoners. For years afterwards the old jail was utilized as an ice-house, but has not been used for any purpose whatever during the last decennium or more. The roof fell in years ago, and the rock wall is crumbling down more and more every season, so there is every reason to believe that in a few years, even if permitted to stand as it does now, there will be nothing but a heap of rocks and rotten timber left to designate the place where this historic building stood.

The writer of this article, accompanied by Elders Edward Stevenson and Joseph S. Black, visited the ruins of the jail September 18, 1888. By the assistance of a colored neighbor we succeeded in gaining an entrance to the interior of the half-tumble-down building, which we found very filthy indeed, filled with cobwebs and insects of numerous kinds which had their abode in the rotten timbers. Mr. Theodore Shivley, who has charge of the property for the present owner (Mortimer Dearing, a wealthy banker of Kansas city), told us that the jail had not been opened and entered until that day for many years. The smell from the decaying timber and dead insects was something sickening, and a couple of minutes' stay there made us wish for the fresh air outside. How the Prophet and his fellow-prisoners could endure life in such a hole for upwards of five months is more than we can comprehend. Of course it was not so filthy then, but the openings for ventilation and light seem to have been so small that it cannot possibly have been a healthy abode

for human beings at any time. We found the space inside to measure about fourteen and one-half feet from east to west, and fourteen feet from north to south. From the basement floor to the ceiling we should judge it to be about fourteen feet, two feet of which is under ground. The middle floor, which, while Joseph and his fellow-prisoners were there, divided the space into an upper and lower story, has been torn away, but we could see where it had been, and should say that the cell or lower room at that time measured six and one-half feet, and the upper about seven feet from floor to ceiling.

Joseph and his fellow-prisoners were confined in the upper room. The only openings giving light and ventilation to the cell part are two very small grated windows through the wall, one on the south and another on the north side. These openings, each of which has a heavy square iron bar running horizontally through the middle, are two feet wide and six inches high. Above them there are, near the roof, two larger openings, two feet in width and one foot in height, giving light and air to the upper story. In each of these two upper windows there are five square iron bars standing perpendicularly and fastened very securely in the timbers of the building. In fact the whole structure is a double building, the inner being built of hewn oak logs about a foot square and the outside of rock. The floor and ceiling are constructed of the same material, thus making a huge wooden box. The rock walls are two feet thick, and in building them a space of about one foot was left between the rock and timber, which space was filled up with loose rock. Thus it will be seen

that the prison walls are virtually four feet thick. Several loads of rock were also placed on top of the log ceiling in order to make escape through the roof impossible. The outside dimensions of the building are: twenty-two and one-half feet long, twenty-two feet wide and twelve feet high to the square. The door is on the east end, facing the street, and is five and one-half feet high and two and one-half feet wide, and opens to what was the upper apartment. The west gable and most of the west wall has tumbled down, and also part of the north wall, thus leaving the timber or inside structure partly exposed. The

east wall and gable are in a good state of preservation and only one corner of the south wall is torn down. The building stands on the west side of what is known as Main Street, one and a half blocks north of the northwest corner of the Liberty court house square. It stands back from the street about 20 feet, on an uncultivated acre lot, which the owner has offered to sell for \$2,500, but no one seems to care to purchase the property. To reach the building from the street we had to make a path through the thick growth of grass and weeds. Some of the latter, being more than six feet high, partly hid the building from view.

HAUN'S MILL MASSACRE

In the eastern part of Caldwell County, Missouri, at a point on the north bank of Shoal Creek, about 22 miles by road or 16 miles in a straight line due east of Far West, 12 miles northeast of Kingston, the county seat, eight and one-half miles southwest of Breckenridge, on the St. Joseph and Hannibal Railway, two miles north of the little village of Catawba, and four and one-half miles west of the boundary line between Caldwell and Livingston counties, on the northeast quarter of Section 17, Township 56 of Range 26, and in what is now called Fairview Township, stood the once famous Haun's Mill, where one of the most cruel and bloody tragedies ever recorded in the history of religious persecutions took place on the 30th day of October, 1838.

According to a recently published history of Caldwell County, Jacob Haun, who came from Green Bay, Wisconsin, built his mill on the north bank of Shoal Creek in 1835 or '36. It

was the second mill built in Caldwell County. In 1836-37 the Saints entered considerable land and made settlements up and down Shoal Creek. By October, 1838, there were as many as 75 families, all "Mormons," living in what is now known as Fairview Township. Some of these, however, were new-comers and were living in tents and wagons, and in the houses of their brethren who had come before them. The little settlement of the Saints at Haun's Mill, in October, 1838, consisted of the mill, a blacksmith shop and about half a dozen houses. All told there were perhaps thirty families of the Saints located around the mill, several of which had just recently arrived from the Eastern States, and were camped in their wagons and tents behind the blacksmith shop adjacent to the mill. The banks of the stream were lined with a growth of scattered timber and an undergrowth of hazel and other brush, while back from the banks was the rolling prairie, which

extended northward for several miles toward where Breckenridge now stands.

The little body of Saints had been threatened by mobs for some time and were therefore on their guard. The country, in fact, was full of marauding bands of mobbers who were engaged in burning the houses of the Saints and otherwise destroying life and property. On the 28th of October, 1838, however, Colonel William O. Jennings, of Livingston County, whose band of mobbers had been most menacing to the peace and safety of the Saints, sent one of his men to the little settlement to make a treaty of peace. This proposition of peace was gladly accepted by the Saints. There was to be mutual forbearance, and each party was to exert itself to the extent of its influence to prevent further hostilities. There were other mobs collecting in the vicinity, however, who were not affected by this agreement of peace entered into by the Saints and Colonel William O. Jennings, one particularly on Grand River, at William Mann's residence; hence the Saints remained under arms.

"The 30th of October," writes B. H. Roberts, "is said by some of the survivors to have been a most beautiful one—one of those days in mid-autumn, when smoky mists hang about the horizon—the sure sign of the Indian summer; when the sun shines with all the brightness, but without the scorching heat of August; when the gentle breeze rustles through the ripened corn and softly stirs the leaves of the forests that have been kissed by the early frosts and autumn sun to purple and gold, and all the shades and tints known to the practiced eye

of the artist; when the sinking sun paints the heavens with new glories; and when hill and plain, and stream and sky, forest and field all reflect the fulness of nature's beauties. Oh, is it not passing strange that one of God's fairest days should be made to look upon so foul a deed as that committed at Haun's Mill! The merry laughter of the children as they played upon the banks of Shoal Creek, mingled with snatches of songs the mothers sang as they went about their domestic employment, made sweet music to the fathers engaged in gathering the crops, or guarding the mills. In their neighborhood all apparently was peace, and no premonitory shuddering warned the Saints of their approaching fate. It burst upon them with all the suddenness of a clap of thunder from a cloudless sky. The sun had sunken more than halfway down the western sky, when some of those on guard saw a large body of armed and mounted men approaching the mill at full speed."

It was about 4 o'clock in the afternoon when this company of mobbers, numbering 240 men, under the leadership of William O. Jennings and Nehemiah Comstock, advanced through the scattered trees that stood on the edge of the prairie, where they seemed to form themselves into a three-square position, forming a vanguard in front. Elder David Evans, who had command of the few brethren who had organized for self-defense, ran out to meet them, swinging his hat and crying, "Peace, peace." But this request was unheeded; no peace was granted. The mob continued to advance, and one of them fired a gun which was followed by a solemn pause of ten or twelve seconds, when all at once they dis-

charged about one hundred rifles aiming at a blacksmith shop, into which a number of the brethren had fled for safety. The leader of the mob, on approaching the hamlet, cried out to the brethren, "All who desire to save their lives and make peace, run into the blacksmith shop." But this was done treacherously, for the infuriated assailants immediately surrounded the shop and commenced firing between the logs, the cracks between which were sufficiently large to enable them to aim directly at the brethren who had fled there for refuge, there being no chinking between the logs. They also fired through a long opening made at one side of the shop by one of the logs being sawed out to admit light; and at the same time they fired through the door which was standing open. In the meantime several families, who lived in tents pitched in the rear of the shop, fled for their lives to the woods in different directions, amidst a shower of bullets.

The mob continued firing until they thought all inside had been killed or mortally wounded. They then entered, and among the dead and dying they found Sardius Smith, a lad 10 years old, who in his fear had crawled under the bellows for safety. He was dragged from his place of concealment by William Reynolds, a Livingston County man, who placed the muzzle of his gun near the boy's head and literally shot off the upper part of it, leaving the skull empty and dry, while the brains and hair of the murdered boy were scattered around and on the walls of the building. The inhuman murderer afterwards shamelessly boasted of his dastardly deed, and as a justification for his barbarous act said, "Nits will make lice,

and if he had lived he would have become a Mormon." A seven year old brother of the murdered boy (Alma L.) was shot through the hip. He had seen his father and brother shot down, and fearing, if he moved, that the heartless wretches would shoot him again, he remained quiet among the dead until he heard the voice of his mother quietly calling his name in the darkness. This boy was subsequently healed in a most miraculous manner. (See pages 84-86 and 118.) Another boy (Charles Merri-
rick) was killed in the same manner as Sardius Smith. He begged piteously for his life, exclaiming beseechingly, "Oh! don't kill me, I am an American boy!" But this touching appeal to their patriotism was unheeded, and the innocent and noble boy, while thus appealing to the memory of his native country, had his brains dashed out.

Thomas McBride, an old grey-haired veteran of the American revolution, was met by a number of the mob in front of Brother Haun's house. The old man, trembling with age rather than from fear, surrendered his gun, saying, "Spare my life, I am a Revolutionary soldier." But the inhuman murderer, to whom he made this simple, pathetic appeal, shot the veteran down with his own gun, and then a Mr. Rogers, of Daviess County, fell upon him and hacked him to pieces with an old corn-cutter, leaving the veteran soldier of the Revolution covered with a score of unsightly wounds, either of which alone had been fatal—his brains oozing from his cracked skull, and his white hairs crimson with his gore. A Miss Rebecca Judd was an eye-witness to this terrible butchery. Mr. Rogers, who kept a ferry

on Grand River, repeatedly boasted of this act of savage barbarity afterwards, and on one occasion in Far West he and two other mobbers met Brother Nathan K. Knight, whom they threatened to kill without the least provocation. Mr. Rogers drew a butcher knife, and said that he had not got his corn-cutter with him with which he had cut down McBride, "but, by J—s," he continued, "I have got something that will do as well." By a great chance Brother Knight escaped from these ruffians.

Austin Hammer was mortally wounded; seven balls were shot into his body, breaking both thigh bones. After the firing had ceased he was found among the dead by the surviving brethren and carried into Haun's house, where he died about 12 o'clock the following night.

When the mob first opened their deadly fire on the village, the Saints were thrown into the wildest state of excitement. Women and children were so terrified that some of them would run in front of the mobbers' guns and cry "murder, murder." After firing a few shots, the brethren, seeing that the mob party were so numerous and bloodthirsty, concluded that it was useless to make any further defense. Their only safety was in every one making their escape the best way they could, which they did. Some of them sought shelter in the blacksmith shop, others, together with the women and children, made for the woods and brush, and others again crossed the creek on the mill-dam, seeking places of safety on the other side. Among the latter was Sister Amanda Smith, who seized her two little girls, and ran with them across the mill dam. The mob sent volley after volley to

kill them as they climbed the hill on the opposite side of the stream, and a number of bullets entered Sister Smith's clothing, but she was not wounded. A young sister, Mary Stedwell, who was with her, was shot through the hand just as she had reached the trunk of a fallen tree. Fainting, she fell behind the tree, where she was sheltered from the deadly fire of the mobbers, who, while she was lying there, sent upwards of twenty balls after her which lodged in the log. Sister Smith continued her flight to some bottom land not far away, and when the firing ceased, she returned to the scene of the massacre, where she found her husband, Warren Smith, and her son Sardius, killed and another son (Alma) badly wounded. Her eldest son, Willard, escaped unhurt.

Isaac Laney was wounded by five bullets, which passed through different parts of his body, but, strange to say, it never crippled him for life, although he suffered the most excruciating pain afterwards. During the first few days after he was wounded he lay entirely helpless and could neither open his eyes or mouth, nor move a limb. Upon examining his clothing, 23 bullet holes were found through his underwear. (See *Biographical Encyclopedia*, * * * Salt Lake Stake, page 52.)

Jacob Foutz, one of the brethren who ran into the blacksmith shop, was shot in the thigh. After he was wounded, he and another brother covered themselves up with some of the corpses of the men who had already expired, and pretended to be dead also; by this stratagem they saved their lives. While lying in this situation they heard the two little boys beg for

their lives and then saw them shot down in the cruel and barbarous manner previously mentioned. They also listened to the terrible language used by the murderers after the shooting was over.

One of the first balls fired by the enemy lodged in John Walker's right arm. He returned the shot, but finding it impossible to reload, he ran down the bank of the creek, and just before him one of the brethren, in ascending the opposite bank, was shot down. Elder Walker stopped under some lumber leaning against the bank, which, however, afforded him but little protection; but in answer to his earnest prayer, the eyes of the mobbers were blinded, and although they looked directly at him, they apparently did not see him. Passing on, they declared with an oath that not another "Mormon" was to be seen. He remained at his hiding place until all was silent, when he ventured forth to witness the dreadful scene of the massacre, and afterwards aided in dressing the wounds of those who were worse off than himself, and to bury the dead as best he could with his left hand. His own arm was not cared for, or scarcely thought of, in the midst of the terrible sufferings of others, until it was in danger of mortifying.

Joseph Young, who, together with a company of Saints had arrived at the mill two days previous, first discovered the mob advancing while he was sitting in a cabin on the south side of the creek with a babe in his arms, and his wife standing by his side. He stood and watched the bloody scene for a few minutes until he found himself and family in the greatest danger, the bullets already flying thick and fast around the house where they were. He

committed his family to the protection of heaven, left the house from the south side and took a path which led up the hill, following in the trail of three of his brethren who had fled from the shop. While ascending the hill they were discovered by the mob, who immediately opened fire on them and continued to shoot at them until they reached the summit. In descending the slope of the hill on the other side, Brother Young secreted himself in a thicket of bushes, where he lay until 8 o'clock in the evening, when one of the sisters called him, telling him in an undertone that the mob had gone and that there was no immediate danger. He then left the thicket and went to the house of Benjamin Lewis, where he found his family (who had fled there for safety) well and preserved; but two of the brethren were there, mortally wounded, one of whom died before morning. Here Elder Young and his friends passed the night in deep and awful reflections on the scenes of the preceding evening.

Nathan K. Knight, when he saw the mob approaching, caught his gun and hung his powder-horn over his neck, when the buckskin string was cut by a ball fired by one of the mob leaders, which also passed through his vest pocket, taking out his pocket knife. Seeing one of the mobbers running to cut Thomas McBride down, swearing as he went, Brother Knight fired his gun at him, hitting him in the hip, which made him a cripple ever afterwards. A few moments later Elder Knight was wounded in one of the fingers of his right hand; next he was hit by a ball in his left leg and subsequently by a third ball in his body, the latter entering just above the

small of his back and lodging below the pit of his stomach. This last shot brought him on his hands and knees. By exerting himself to the utmost he succeeded in getting three-quarters of a mile away through the timber and brush, and secreted himself in some fallen tree tops. There he remained about an hour, and a little after sunset he saw Sister Polly Wood at a distance. He motioned for her to come to him, as he by this time had become so weak with bleeding from his wounds that he could neither speak nor rise to his feet. The young lady came and tried to lead him back to the village, but he was too weak to walk. She then kneeled by his side, placed her hands on his wounds and prayed that God would strengthen and heal him. Elder Knight said afterwards: "I never heard a more powerful prayer. The Lord answered her petition, and I received sufficient strength to walk back to Haun's house by resting three or four times."

William Yokum was shot in the leg, which was subsequently amputated in consequence of the wounds received at the massacre. He was also shot through the head, the ball entering near the eye and coming out of the back part of the head. Another ball wounded him in the arm.

Altogether nineteen men and boys were killed outright or fatally wounded in this inhuman butchery, and about fifteen were wounded more or less severely. The names of the killed and mortally wounded are as follows: Thomas McBride, Levi N. Merrick, Elias Benner, Josiah Fuller, Benjamin Lewis, Alexander Campbell, Warren Smith, George S. Richards, William Napier, Austin Hammer, Simon

Cox, Hiram Abbott, John York, John Lee, John Byers, Sardius Smith (aged 10 years), Charles Merrick (a boy 8 or 9 years of age), and two others whose names are not known. Among the wounded who recovered were Isaac Laney, Nathan K. Knight, William Yokum, Jacob Myers, George Myers, Tarleton Lewis, Jacob Haun (founder and owner of the mill), Jacob Foutz, Jacob Potts, Charles Jimison, John Walker, Alma L. Smith, Miss Mary Stedwell and two others.

According to the statement of the leaders of the mob, they fired seven rounds each, making in all some sixteen hundred shots fired at a company in which there were not more than thirty men. The mobbers consisted of men from Daviess, Livingston, Ray, Carroll and Chariton counties, led by some of the principal men of that section of country. Besides Colonel Jennings and Mr. Comstock already mentioned, there were Daniel Ashley, of Chariton County, a member of the State legislature, Thomas O. Bryan, of Livingston County, Robert White, William Mann, Mr. Randall and many others.

Having killed all the brethren they could find, the mob next proceeded to pillage the village and rob the dead of their boots, clothing and valuables. Some of the dead were dragged out of the shop into the yard, in order to give the mobbers a better chance and more room to strip them of their clothing. All who had on good coats and boots were rifled of these articles. Brother Austin Hammer, who was mortally wounded, had on a new pair of boots that fitted him tightly, and in the efforts to get them off he was dragged and pulled out of the shop and about the yard in a barbarous

manner. In his mangled condition this cruel treatment must have caused him the most excruciating pain. Two men also stripped Warren Smith of his coat, hat and boots, and dragged him around before he was dead and kicked him. A son of Brother Smith, who escaped unhurt, saw the notorious mobocrat William Mann drag his father across the shop, in the act of pulling off his boots. "Oh! you hurt me!" groaned the dying man. But the murderer dragged him back again, pulling off the other boot. At that moment Brother Smith expired. Afterwards this William Mann showed the boots on his own feet, in Far West, saying, "Here is a pair of boots that I pulled off before the d—d Mormon was done kicking."

At last, when the murderers left the scene of their bloody deeds, they took with them the horses, wagons, cows and property of nearly every description belonging to the settlement, leaving the widows and orphans destitute of the necessities of life. They also carried off the property belonging to the brethren who were camped by the mill. Brother Nathan K. Knight states that they took everything that belonged to him, except a small trunk, the contents of which were carried off. All they left was a bottle of consecrated oil, which they had thrown on the ground.

Brother Haun's house escaped their ravages, but his horses were taken from the stable.

As the shadows of night enclosed the ghastly scene about Haun's Mill in its cheerless embrace, a number of those who had escaped to the woods returned to learn the fate of their friends. During the night the few surviving brethren kept up the search

as well as the darkness would permit, but were only able to find the wounded by their groans. All they were able to find in this manner were taken into Haun's house as soon as possible, so as to be protected from being torn or mangled by the hogs with which the woods at that place were filled.

It was a terrible night indeed for the survivors of the awful tragedy. The groans and shrieks of the wounded made the night hideous and horrible beyond description. The women were sobbing in their great anguish of spirit; the children were crying loudly with fear and grief at the loss of fathers and brothers; the dogs howled over their dead masters, and the cattle were terrified with the scent of the blood of the murdered.

Mrs. Haun and others of the sisters passed the night in dressing the wounds and making the wounded and dying as comfortable as possible. The women were in fact the only ones left to administer comfort during that night of desolation and suffering. Comparing their lonely fate with that of Moroni anciently, who was left to bewail his murdered people, the Nephites, some of the sisters sought a little relief in singing the lamentations of that Prophet of God, as rhymed in the Latter-day Saints' hymn book, commencing as follows:

I have no home, where shall I go?
While I am left to weep below;
My heart is pained, my friends are gone,
And here I'm left on earth to mourn.
I see my people lying round,
All lifeless here upon the ground—
Young men and maidens in their gore,
Which does increase my sorrow more.

When daylight on the morning of the 31st of October had fully dawned on the land of Missouri, the brethren

who had been spared had to move with great caution, knowing that the mobbers were liable to fall upon them at any moment for the purpose of continuing their bloody work. They repaired as soon as possible to the mill to learn the condition of their friends whose fate they had but too truly anticipated. In the rear of Brother Haun's house they found the dead body of Levi N. Merrick lying prostrate on the ground, while in the front of the house they found the lifeless form of Thomas McBride literally mangled from head to foot, Brother York's body was found in the house. The brethren then proceeded to the blacksmith shop where they saw a sight that was truly appalling. Here nine of the brethren lay weltering in their gore, eight of whom were already dead; the other, Brother Simon Cox, who had recently come from Indiana, was struggling in the agonies of death and expired shortly afterwards. The earth constituting the floor in the blacksmith shop was covered with blood, and in places, where there were small hollows in the soil, the blood stood in pools from two to three inches deep.

"What shall be done with the dead?" was the important question asked in the morning after the massacre. There was no time to bury them, neither to dig the graves; for all the men, excepting the two or three who had narrowly escaped, were either dead or wounded. A little northwest of the mill was an old vault which had been dug for a well; into this the butchered brethren were thrown in haste, as those performing these rude, sad offices feared that the mob any moment would return to massacre the survivors of the tragedy of the day

before. Nineteen bodies were put in the well together, and the only burial clothes with which they could be dressed under the circumstances were what the murderers had left upon them. No funeral services could be performed. After all the bodies were thus disposed of, straw and earth were thrown into the rude vault, which, however, was only partly filled at that time.

Sister Margaret Foutz, a survivor of the massacre, who is yet alive and resides at Pleasant Grove, Utah County, Utah, says that when the firing commenced she was at her house, a short distance away, with her family of five little children. Soon a runner came to her house telling the women and children to hasten into the timber and secrete themselves. "This we did," said Sister Foutz, "without taking anything to keep us warm; and had we been fleeing from the scalping knife of the Indian we could not have made greater haste. And as we ran from house to house, gathering as we went, we finally numbered about forty or fifty women and children. We ran about three miles into the woods, and there huddled together, spreading what few blankets or shawls we chanced to have on the ground for the children; and here we remained until 2 o'clock the next morning, before we heard anything of the result of the firing at the mill. Who can imagine our feelings during this dreadful suspense? And when the news did come, oh! what terrible news! Fathers, brothers and sons, inhumanly butchered. We now took up the line of march for home. Alas! what a home! Who would we find there? And now, with our minds full of the most fearful forebodings,

we retraced those three long, dreary miles. As we were returning I saw a brother, Myers, who had been shot through his body. In that dreadful state he crawled on his hands and knees, about two miles, to his home. After I arrived at my house with my children, I hastily made a fire to warm them, and then started for the mill, about one mile distant. My children would not remain at home, saying, 'If father and mother are going to be killed, we want to be with them.' It was about 7 o'clock in the morning when we arrived at the mill. In the first house I came to there were three dead men. One, a Brother McBride, was a terrible sight to behold, having been cut and chopped, and horribly mangled, with a corn-cutter. I hurried on, looking for my husband, and I found him in an old house, covered with some rubbish. (The mob had taken the bedding and clothing from all the houses near the mill.) My husband had been shot in the thigh. I rendered him all the assistance I could, but it was evening before I could get him home. I saw 13 more dead bodies at the shop, and witnessed the beginning of the burial, which consisted in throwing the bodies into an old, dry well. Oh! what a change one short day had brought! Here were my friends, dead and dying; one in particular asked me to give him relief by taking a hammer and knock his brains out, so great was his agony. And we knew not what moment our enemies would be upon us again. And all this, not because we had broken any law—on the contrary, it was a part of our religion to keep the laws of the land. In the evening Brother Evans got a team and conveyed my husband to

his house, carried him in and placed him on a bed. I then had to attend him alone, without any doctor or any one to tell me what to do. Six days afterwards I, with my husband's assistance, extracted the bullet, it being buried in the thick part of the thigh, and flattened like a knife. During the first ten days, mobbers, with blackened faces, came every day, cursing and swearing like demons from the pit, and declaring that they would 'kill that d—d old Mormon preacher.'"

A few days after the massacre the mob returned to the mill and threatened the few remaining Saints with instant death if they did not leave the State forthwith. They remained around about a month, living on the grain which they robbed from the brethren and had ground in the mill. They also engaged in killing hogs, robbing bee stands and chicken houses, and lived "fat," as they themselves acknowledged, while the poor Saints, whom they had robbed, were nearly reduced to a point of starvation. As soon as the weather the following spring would permit, the last of the Saints, who were unable to get away before, left the scene of the awful tragedy, and journeyed to Illinois.

The following account of the massacre is copied from the History of Caldwell County, published in 1886 by the National Historical Company of St. Louis, Missouri, and, although it contains some errors, it is perhaps as good and fair an account as could be expected from any non-Mormon source:

"In the afternoon of October 30, 1838, the day the militia arrived at Far West, occurred what has since been generally known as the

"Haun's Mill Massacre." Following is perhaps the first complete and correct account of this affair ever published.

"At Jacob Haun's mill, on the north bank of Shoal Creek, in the eastern part of the county, in what is now Fairview Township, were, besides the mill, a blacksmith shop and half a dozen or more houses, and perhaps 20 (30) Mormon families. Some of these families were living in tents and covered wagons, having recently come into the county, or having lived elsewhere in the county had become alarmed at the aspect of affairs, and had come to the mill for safety. News that the militia of the State had been ordered to expel them had reached the Mormons, and following these tidings word was brought that a considerable number of men living in Livingston County, together with some from Daviess, had organized near Spring Hill, in Livingston County, and were preparing to attack them. A company of about thirty men, indifferently armed with shot guns and squirrel rifles, was organized, and David Evans was chosen captain.
* * *

"Learning that the force organizing against them numbered some hundreds, some of the older men among the Mormons urged that no resistance should be made, but that all should retreat to Far West.* It seems that the Prophet had advised this, but nevertheless had given them permission to remain if they thought they could protect themselves.

"Others opposed retreating and the abandonment of their property to the 'mob of Gentiles,' and when an old man named Myers reminded them how few they were, and how many the Gentiles numbered, they declared that the Lord would send his angels to help them when the day of battle should come. Some of the women, too, urged the men to stand firm, and offered to mould bullets and prepare patching for the rifles if necessary.

"North of Haun's Mill, a short distance, was a body of timber and brush, and north of this,

*John D. Lee says that the morning after the fight on Crooked River, Haun himself came to Far West to consult with the Prophet concerning the removal of the Mormons on Lower Shoal Creek to Far West. The Prophet said, 'Move in, by all means, if you wish to save your lives.' Haun replied that if the settlers left their homes all of their property would be lost and the Gentiles would burn their houses and other buildings. Joseph Smith said, 'You had better lose your property than your lives, but there is no danger of losing either if you will do as you are commanded.' Haun thought he and his neighbors could protect and defend themselves, and Smith finally gave them permission to remain, saying they would consider him a tyrant if he forced them to leave and abandon their property and come to Far West.

towards where Breckenridge now stands, was a street of prairie for miles. For a day or two Captain Evans kept a picket post in the northern edge of the timber, but having entered into a truce with Captain Nehemiah Comstock, commanding one of the Livingston County companies, and no other enemy appearing, this post was withdrawn.

"This truce was effected by means of a messenger who rode between Comstock and Evans, and its terms were that the Gentiles were to let the Mormons alone as long as they were peaceable, and *vice versa*. The Mormons agreed also to disband their military organization if the Gentiles would disband theirs, and this it is claimed was agreed to. But the Mormons heard that over in Livingston, directly east of them, another company of Gentiles, under Captain William Mann, was menacing them; and so they did not disband, for while they confided in Comstock's company, they had no confidence in Mann's, which for some time had been operating at and near Whitney's mill, on Shoal Creek (where Dawn now is), stopping Mormons on their way to Caldwell from the East, turning them back in some instances, taking their arms from them in others, etc.

"The Gentile force in Livingston County numbered about two hundred men, and was under the command of Colonel Wm. O. Jennings, then the sheriff of that county. Three companies composed it, led by Captain Nehemiah Comstock, Thos. R. Bryan and William Mann. It took the field in earnest about the 25th of October, and for a few days prior to the 30th was encamped about three miles northeast of Breckenridge; at least Comstock's company was. Perhaps Mann's was employed in the southern portion of the county until the 29th.

"Learning that the Mormons at Haun's Mill had not disbanded, and yielding to the almost universal desire of his men, who were eager to seize upon any pretext for a fight, Colonel Jennings set out from his camp last mentioned, after noon of the 30th of October, intending to attack and capture Haun's Mill and encamp there that night. The route lay *via* where Mooresville now stands, or between Mooresville and Breckenridge, and on across the prairie, and the march was made swiftly and without interruption.

"Within two miles of the mill Colonel Jennings left his wagons and two Mormon prisoners, captured some days before, in charge of a squad of men, of whom James Trosper, now of Breckenridge, was one, and pressed rapidly

on. Entering the timber north of the town, Jennings' men passed through it unobserved right up to the borders of the hamlet. Captain Nehemiah Comstock's company had the advance.

"The Mormon leader, David Evans, had become apprehensive of an attack, and was about sending out scouts and pickets. It was arranged to use the blacksmith shop as a fort or block-house. This structure was of logs, with wide cracks between them, and had a large door. The greater portion of the Mormons were unsuspecting of imminent danger, and the women and children were scattered about. Nearly every house contained two or more families. There were two or three small houses on the south bank of the creek thus occupied. It was now about four o'clock in the afternoon of a warm and beautiful Indian summer day.

"Suddenly from out of the timber north of the mill the Livingston militia burst upon the hamlet. In a few seconds the air was filled with wild shouts and shots, and the fight was on. It can scarcely be called a fight. The Mormons were thrown into confusion, and many of them ran wildly and aimlessly about. The women and children cried and screamed in excitement and terror, and the great number, directed by the men, ran across the mill-dam to the south bank and sought shelter in the woods south of the creek. Perhaps half of the men, Evans among them, ran with their guns to the blacksmith shop and began to return the fire. Some were shot down in an effort to reach the shop, or as they were trying to escape.

"The fire of the Mormons was for the most part wild and ineffective; that of the militia was accurate and deadly. The cracks between the logs of the shop were so large that it was easy to shoot through them, and so thickly were the Mormons huddled together on the inside that nearly every bullet that entered the shop killed or wounded a man. Firing was kept up all the while on the fleeing fugitives, many of whom were shot down.†

"Seeing that he was placed at a decided disadvantage, Captain Evans gave orders to retreat, ordering every man to take care of himself. The door of the shop was thrown open, and all the able-bodied survivors ran out, en-

deavoring to reach the wood. Some were shot before they got to shelter. Captain Evans was somewhat excited, and, as he afterwards related, ran all the way to Mud Creek with his gun loaded, not having fired it during the fight. The militia fired at the fugitives until they were out of range, but did not pursue them, as the few who escaped scattered in almost every direction.

"After the engagement was over, and all the able-bodied male Mormons had been killed, wounded or driven away, some of the militiamen began to 'loot' the houses and stables at the mill. A great deal of property was taken, much of it consisting of household articles and personal effects, but just how much can not now be stated. The Mormons claim there was a general pillage, and that in two or three instances the bodies of the slain were robbed. Some of the militia or their friends say only two or three wagons were taken, one to haul off the three wounded, and sufficient bedding to make their ride comfortable; but on the other hand two of those who were in a position to know say that the Mormon hamlet was pretty thoroughly rifled. One man carried away an empty 10-gallon keg, which he carried before him on his saddle and beat as a drum. Another had a woman's bonnet, which he said was for his sweetheart. Perhaps a dozen horses were taken.

"Colonel Jennings did not remain at Haun's Mill, in all, more than an hour, or an hour and a half. Twilight approaching, he set out on his return to his former camp, for one reason fearing a rally and return of the Mormons with a large re-enforcement, and doubtless desiring to reflect leisurely on his course of future operations.

"Reaching his camp near Woolsey's, northeast of Brekenridge, Colonel Jennings halted his battalion and prepared to pass the night. But a few hours later he imagined he heard cannon and a great tumult in the direction of Haun's Mill, betokening the presence of a large Mormon force, and rousing up his men he broke camp and, moving rapidly eastward, never halted until he had put the west fork of Grand River between him and his imaginary pursuers!

"From the records of the Mormon Church it seems that 17 men of the Mormons were either killed outright or mortally wounded. Their names, as kindly furnished for this history by Reverend F. D. Richards, assistant historian and custodian of the Church records at Salt Lake, are: * * * (See page 676.)

"Esq. Thos. McBride was an old soldier of

†Some years after the fight Mr. Chas. R. Ross tore down the old blacksmith shop, and cut a number of trees in the grove to the west from which direction the militia advanced to the attack. He says that the logs of the shop contained many bullets, as did the trees which he felled. The most of the balls found in the latter were at a distance of 30 or 40 feet from the ground, showing how far above their enemies' heads the Mormons uniformly fired.

the Revolution. He was lying wounded and helpless, his gun by his side. A militia-man named Rogers† came up to him and demanded it. 'Take it,' said McBride. Rogers picked up the weapon, and finding that it was loaded, deliberately discharged it into the old man's breast. He then cut and hacked the old veteran's body with a rude sword, or 'corn-knife,' until it was frightfully mangled. Wm. Reynolds, a Livingston County man,* killed the little boy Sardius Smith, 10 years of age. The lad had run into the blacksmith shop and crawled under the bellows for safety. Upon entering the shop the cruel militiaman discovered the cowering, trembling little fellow, and without even demanding his surrender fired upon and killed him, and afterwards boasted of the atrocious deed to Chas. R. Ross and others. He described, with fiendish glee, how the poor boy struggled in his dying agony, and justified his savage and inhuman conduct in killing a mere child by saying, 'Nits will make lice, and if he had lived he would have become a Mormon.'

"Charlie Merrick, another little Mormon boy, was mortally wounded by another militiaman. He, too, was hiding under the bellows. * * *
"The Mormons wounded, according to the Mormon records, numbered 12, (15). * * *
(See page 776.)

"A young Mormon woman, Miss Mary Stedwell, was shot through the hand, as she was running to the woods. * * *

"The militia, or Jennings' men, had but three men wounded, and none killed. John Renfrow, now living in Ray County, had a thumb shot off. Allen England, a Daviess County man, was severely wounded in the thigh, and the other wounded man was named Hart.

"*Dies irae!* What a woeful day this had been to Haun's Mill! What a pitiful scene was there when the militia rode away upon the conclusion of their bloody work! The wounded men had been given no attention, and the bodies of the slain were left to fester and putrify in the Indian summer temperature, warm and mellowing. The widows and orphans of the dead came timidly and warily forth from their hiding places as soon as the troops left, and as they recognized one a husband, another a father, another a son, another a brother among the bloody corpses, the wailings of grief and terror that went up were pitiful and agonizing.

All that night they were alone with their dead. A return visit of Jennings' men to complete the work of 'extermination' had been threatened and was expected. Verily, the experience of the poor survivors of the Haun's Mill affair was terrible; no wonder that they long remembered it.

"The next morning the bodies had changed, and were changing fast. They must be buried. There was not enough men in the place to dig graves, and it could not be determined when relief would come. There was a large unfinished well at the place, and the bodies were gathered up, the women assisting, and borne, one at a time, all gory and ghastly, to this well and slid in from a large plank. All of the corpses were disposed of in this way; then some hay or straw was strewn over the ghastly pile and then a thin layer of dirt thrown on the hay.

"Soon after the burial was over, the same day, Comstock's company was sent back to give the dead a decent sepulchre. Seeing what had been done already, they rode away, glad to be relieved from the job. The next February Mr. Charles R. Ross moved into the house and occupied the property to which the well belonged. Soon after his arrival some warm days came, and an offensive smell arose from the well. Mr. Ross at once set to work and filled up the loathsome sepulchre, even making a good sized mound over it. In time this mound was leveled, and now it is almost impossible to fix the exact location of the pit.

"Whatever of merit there was in the attack on Haun's Mill, and whatever of glory attaches to the famous victory, must be given to Colonel Wm. O. Jennings mainly. He made the attack on his own responsibility, without orders from Governor Boggs, or any other superior authority, although the governor afterwards approved what was done. True, Jennings' subordinates must be given their share, in proportion to the part they bore, but Colonel Jennings stands among them all as a Saul among his fellows, the Ajax Telamon of the contest, the Hector of the fight! * * *

"John D. Lee states that many of the wounded Mormons were thrown into the well, and that some who were taken out afterwards recovered; but this is wholly untrue, although Lee says that his information was obtained from David Lewis, Tarleton Lewis, Isaac Laney and William Laney; they were all Kentuckians, and were in the fight. Isaac Laney was shot seven times and had 13 ball holes in his person; five shots were in his chest. After being thus frightfully wounded he ran 300 yards to a cabin, where

†Either a brother of a man who kept a ferry across Grand River, near Gallatin, or else the ferryman himself.

*Joseph Young states that it was a Carroll County man named Glaze, but this is a mistake. Reynolds was undoubtedly the man.

a woman gave him shelter. She raised a loose plank or puncheon in the cabin floor and he crawled beneath the floor and then she replaced the plank. In two hours the militia had left, and Laney was taken out, anointed with oil and prayed over. He said the pain left him, and for two weeks he did not suffer at all. He then took cold and his wounded hip pained him, but another application of prayer relieved him. Lee says: 'I heard Laney declare this to be a fact. I saw him four weeks after the massacre and examined his person.'

"Mr. Charles R. Ross says a Mormon named Huntsman was one of the killed, but the Mormon records do not contain his name, and Mr. G. Huntsman, of Fillmore City, Utah, says that although three of the Huntsmans, his ancestors, were at the mill the day of the massacre, none of them were hurt.

"Two or three days after the Haun's Mill affair, Colonel Jennings started with his battalion to join the State forces at Far West. His route lay through the northern part of Caldwell County. He had not proceeded far when he met a messenger who informed him that the Mormons there had surrendered, and giving him orders to move to Daviess County and join the forces under General Wilson, operating against the Mormons at Diamon (Adam-ondi-Ahman). The battalion was present at the surrender at Diamon, and in a day or so Captain Comstock's company was ordered to Haun's Mill, where it remained in camp some weeks, watching the widows and orphans of those slain in the massacre, and taking care that no outbreak should occur.

"While in camp at the mill, according to the statements to the writer of two members of the company (Robert White and James Trosper), the militia lived off the country, and 'lived fat, too.' The Mormon cattle and hogs had been turned into the fields and were fat and fine, the mill furnished plenty of bread-stuffs, and there were other articles of provisions to be had for the taking. The company remained at the mill until peace was entirely restored."

When the Saints were expelled from Caldwell County, Jacob Haun sold his mill to the Fryer Brothers, who placed their brother-in-law, Charles R. Ross, in charge. This man conducted it from 1839 to 1845, when the mill was torn down. There is no longer any trace remaining of the old

"Mormontown," a name by which the Missourians distinguished the little Haun's Mill settlement of Saints.

Elders Edward Stevenson, Joseph S. Black and Andrew Jenson give the following account of a visit made by them to the old site a few months ago:

"Early in the morning of September 16, 1888, we set out on foot from the little village of Catawba, where we had stopped over night, and walked north toward Shoal Creek. Having traveled a mile and a half we turned aside to the house of Mr. James G. Mackey, who proved to be a good-hearted old Kentuckian, for as soon as we had asked him to direct us to the old Haun's Mill site, he took in the situation at once and kindly volunteered to accompany us to the spot. Says he: 'Gentlemen, I believe in equal rights, I have been oppressed and imposed upon myself, and I know how it is, and I never did approve of the way your people were treated in this country.' He took us through the woods and fields direct to the old mill-site, and where 'Mormontown,' as the Missourians called the now extinct town, was situated on the left bank or north side of Shoal Creek. This stream is the largest in Caldwell County, and is about three rods wide where the mill stood. At present there is but a very little water in it, but judging from the high water marks everywhere visible on its banks, and the narrow strips of low-lands on the north side, we should judge it capable of rising at least twenty feet during the rainy season. As a remnant of the old mill-dam there are still five large pieces of timber left in the middle of the creek. On the south bank the mill-dam originally rested upon a solid ledge of rock, which, of course, is still there. The mill stood on the opposite bank. We had no difficulty in crossing the creek dry-shod, and after doing so we began to search for the old well into which the bodies of our brethren were thrown after being cruelly murdered by the mob on the day of the massacre, October 30, 1838. By the assistance of a neighbor we soon found the place, which is designated by an old mill-stone, formerly belonging to Jacob Haun's mill. This was placed there last fall by a Mr. Fuller, of Adair County, Missouri, a son of Josiah Fuller, one of the brethren killed at the massacre. This Mr. Fuller came to hunt his father's resting place, being accompanied by a Mr. Charles R. Ross, of Cowgill, Caldwell County, who assisted in burying the bodies, or at least in filling up the well, some time after the massacre took

place. Mr. Ross knew where the place was, but in order to be sure he and Mr. Fuller dug down a few feet until they became satisfied that it was the right spot. They then moved the old mill-stone, which had been lying for more than forty years near the old mill-site, and placed it edgewise on the memorable grave. We made a thorough survey of the premises and found the well to be just ninety-four yards northwest of the old mill-dam, and in the shade of four young elm trees, overgrown with wild grapevines. We also took particular notice of a high bank of yellow clay on the south side of the creek, immediately below the mill-site. Hence, if the few remaining timbers of the old dam in course of time should entirely disappear, this landmark could easily determine the exact location.

"Mr. Mackey also showed us the spot where at the time of the massacre the old blacksmith shop stood, in which so many of our brethren were butchered in the most merciless manner, and the place where Mr. Rogers literally cut to pieces Thomas McBride, the old revolutionary soldier, with a corn-cutter. Our guides also pointed out the direction from which the mob came, where they first opened fire as they approached the little settlement from the north, and where the defenseless women and children fled up the opposite bank of the stream. 'How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth.'

"The grounds on the north side of Shoal Creek, where the settlement stood, is now owned by a Mr. John B. Lallen, who lives about a quarter of a mile northwest from the mill-site. The only building standing on or near the old town-site is a small frame house, once owned by the above named Charles R. Ross, of Cowgill.

"The region around Shoal Creek, where Haun's Mill stood, is more heavily timbered than it was fifty years ago, and a fine grove of locust trees now covers the site of old 'Mormontown.' A resident of Kingston, who yesterday pointed out to us a number of farms once owned by the Saints, said, that in going

through Caldwell County, he could always distinguish the old 'Mormon' homesteads from all others. We asked him to describe to us the difference between 'Mormon' farmers and others. 'Well,' said he, 'nearly every one of the Mormons planted locust trees around their buildings, which was something the Missourians never thought of doing, and these have now grown and spread, until there are locust groves on nearly every farm where the Mormons resided.'

"Nearly all who participated in the massacre are now dead, or have moved away, so that their whereabouts, if alive, are not known. Some of the murderers have died in disgrace and shame, haunted by their consciences until their last hours. Others have boasted of their dastardly deeds, until they have been smitten with sickness and misery, in the midst of which they would curse God and die.

"The notorious Colonel Wm. O. Jennings, who commanded the mob at the massacre, was assassinated in Chillicothe, Livingston County, Missouri, in the evening of January 30, 1862, by an unknown person, who shot him in the street with a revolver or musket as the colonel was going home after dark. He died the next day in great agony. The shooting occurred on Calhoun Street, a little northwest of the present county jail in Chillicothe. Nehemiah Comstock, another leader of the mob who committed the murders, expired years ago in Livingston County as a good-for-nothing drunkard. His mother was also a drunkard and died a pauper and in the midst of misery in a Kentucky poor-house."

Since the organization of the Church a large number of Saints have suffered martyrdom for the truth's sake, but on no other occasion has so many of the faithful at one time been called to lay down their lives as at the Haun's Mill massacre, on the 30th of October, 1838.

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